EPTEMBER 1948 15 CENTS

UNITY

Reincarnation - - - - - - - 1
Charles Fillmore
Charles Fillmore - - - - - - - 10
Grace for This Day - - - - - - 12
Kathryn Sanders Rieder
Suggestions for Finding Happiness - 18
W. G. Montgomery
Protection - - - - - - - - - 25
Mark Nagel
After Twenty-three Years - - - - 28
Georgiana Tree West
Tracing Consequences - - - - 34
William A. Clough
I Walked by Faith - - - - - 40
Nellie Gray Agnew
God Found Us a Home - - - - 44
Sterling Thorne
God's Anointed Enthroned - - - 50
William M. Runnebaum
The Answer - - - - - - - - 55
Frances Hull Topping

REFERENCE USE ONLY
CHRIST BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

Thanks be to God

Healing & Prosperity Thought

by Charles Fillmore

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing: The power and mastery o the Christ mind is enthroned in me and health appears.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The Spirit of prosperity and success has entered into my affairs, and my whole visible supply is abundantly increased.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANIT
Publication, Editorial and Executive Offices: 917 Tracy Ave., Kansas City 6, Mo.
Entered as second-class matter, July 15, 1891, at the post office at Kans City, Missouri, under the act of March 3, 1879. Accepted for mailing special rate of postage, provided for in section 1103, act of Oct. 3, 191 authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.
SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing
Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

OLUME 109 SEPTEMBER, 1948 NUMBER 3

Reincarnation

CHARLES FILLMORE

WE ARE CONFRONTED with the question from thousands, "What is reincarnation?" It is a question so deep and far reaching hat it cannot be answered so that those who expect here words to convey the fullness of meaning will e satisfied.

There are various planes of consciousness in man n which the ego or self-knower establishes itself ac- ording to its desire and attainments. The intellec- ual plane has form as its base, and while the ego ives on this plane all its ideas are translated into hape and form; hence to explain in human language he series of experiences through which the ego asses on its way to a realization of its true self, the dea of bodily incarnation has to be set up, which is ot the correct concept. We do not favor the term reincarnation," because there has clustered about it deas of great time, personalities, bodies, forms, and

the numerous things of sense consciousness that are but masks worn by the spirit, which is Principle, the only real and enduring One.

God did not create man to die; death is a result of transgressed law. Rebirth or "reincarnation" is man's effort to keep on living. The divine law allows him to keep trying until he learns how to live right, and man will do this by overcoming sin, sickness, old age, and finally death. When these are eliminated "reincarnation" will be no longer resorted to by the redeemed race.

It is possible for a person to concentrate upon the subconscious mind until his memory is awakened and the past is revealed, without experiencing true spiritual realization and identification with the divine. This is why the study of reincarnation, as set forth from that standpoint, is not profitable to the student of the higher thought.

Not what you have been but what you now are is the issue. In your former experiences you may have brought out prominently some faculty of mind and utterly ignored some other faculty that is equally important in the divine economy. So your present work is to develop this slighted faculty, and the work is just as important as at any time in your existence. For instance, he who contemplates reincarnation from the personal standpoint might uncover his sleeping memory and discern that he was once manifest as Alexander the Great. From the contemplation of past glories and powers such a one might become puffed up in soul and quarrel with his present manifestation. But to the person who has identified his I with Spirit and to whom all phases

o bodily expression are the passing show this would
o an instructive problem in soul growth. He would
n look upon Alexander the Great as a person but
a an expression of the faculty of power, which is
e r latent in Spirit. He would see the present expe-
r nce as the bringing forth of another quality by
t e same Spirit. Time and space would form no part
o the picture, because they have to do with the per-
s nal and limited, while the spiritually wise person
c als with Principle. Activity and rest follow each
c er in the domain of expression, and the power
t at was very active as Alexander the Great would
b taking its rest in the subconsciousness.

When the ego catches a glimpse of its true being
i Spirit and takes advantage of the I AM doctrine of
J sus Christ, there is wonderful quickening into ex-
p ession of all these sleeping and latent faculties.
I stead of having to pass through many bodily forms
t bring them into expression, the ego may bring
t em forth in a single one and round out the perfect
a an of God's idea in Jesus Christ.

Thus reincarnation is lifted up from its earthly
a pect as a series of personal lives extending over
g eat periods of time and becomes the now-present
r inging forth of the powers and faculties of man,
i thout reference to the personality under which
t ey are masked.

The personal man is but a part of the real man,
w ho is invisible to sense consciousness. That this
r presentative personal man appears and disappears
i the objective plane does not affect the continued
e xistence of the real man. Identity is of the soul, not
o f the fleshly form.

All who have thought deeply have arrived at th conclusion that continued existence of the ego i various embodiments must be a fact, for in no othe way could they account for the diversity of talent and conditions of the human family. If God is n respecter of persons every child should start at hi physical birth with mental capacity and environmen in every way equal to those of his neighbor. So eve the exact reasoner concludes that the start was fa anterior to any specific physical birth.

God does not talk to the physical man; God talk to the soul, and it informs the physical man. The ide that God made promises to Abraham, Isaac, an Jacob as personalities is all wrong. They represente as personalities the souls to whom the promises wer made and to whom they were fulfilled. What benef would it be to a man to be promised a reward to b given to his progeny five thousand years hence The Lord said, "Unto thy seed will I give this land. Jesus said that "the seed is the word." Thus we ou selves are the old Bible patriarchs, and unto us a souls was promised the possessions that we earne through our thought or "word." We are the tribes o Israel who have appeared and disappeared in th various nations of history but who have steadily kep our way by faith of those promises. Those who a asking to be guided by the Father see in this age th beginning of the fulfillment of the promises mad to us when we were infants in soul experience.

We cannot have a well-rounded understanding o existence without taking into consideration this que tion of the meaning and place of physical embod ment.

If I am a thinking being and my thought clothes
e with its forms, I cannot help but ask what kind
clothes I wore before I took on the present suit;
d I shall never be perfectly satisfied until I have
lved the problem. As for written authority, the
ble teaches nothing else but a here-and-now exist-
ce. Adverse critics have claimed that it did not
en teach immortality, but they overlook the fact
at it deals with the soul primarily. Yet he who
ads with open mind may see that continuous re-
nbodiments were expected until the promised Mes-
ah should come as a deliverer from this mortal
w of death and rebirth.

States of consciousness are designated in Scrip-
re as "days." These states of consciousness come
nd go ("there was evening and there was morning,
ne day") working out some dominant idea, but the
entral creative purpose marches majestically on. So
ne Scriptures veil under the mask of numerous per-
onalities the one central idea of the Christ man
oming to consciousness through the original "seed
gos" propagated into the realm of use in Adam.
Viewed from the standpoint of self-identification
hose egos had apportioned to them the twelve great
owers of Being to work out. The twelve tribes of
srael are right here and now working on this prob-
em. "And Jacob called unto his sons, and said:
Gather yourselves together, that I may tell you that
which shall befall you in the latter days." The Lord
aid to Daniel: "But go thou thy way till the end be;
or thou shalt rest, and shalt stand in thy lot, at the
end of the days."

The belief that each physical birth is the coming

into existence of an individual for the first time ar
that just as many separate people have been bo
and have lived and died as the population statisti
for a few million years might show is one of the d
lusions of mortal sense. It would take a universe
hold the products of this planet alone if this we
true. The fact is that the number of egos in a certa
creative plan is limited. Like actors they play the
part, pass behind the curtain, come forth again
other parts, and keep on doing so until the who
plan is worked out. When they have mastered the
feelings and emotions (the soul consciousness)
that they do not become lost in or so thoroughly ide
tified with the character they are representing as
forget who they really are, they will cease to appe
and disappear behind the curtain. When an act
like Booth admits that he entirely forgets himse
in some of the characters he assumes, is it at a
strange that an ego should so plunge into the pe
sonality he takes up at physical birth as to forget h
real self and even the other characters that he h
assumed at previous times?

The man who lives in the intellect has no co
sciousness of any other life except the one pertainir
to his day and age and the small things of the co
temporary sphere. The Hebrew prophets taught r
embodiment; but the people, being on a low i
tellectual plane, received the teaching as applyir
to certain spiritual leaders only. When Jesus beg
to do His mighty works the people had vario
theories as to who He was: "It was said by some .
that Elijah had appeared; and by others, that o
of the old prophets was risen again."

The re-embodiment of Elijah was promised: "behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." Before the birth of John the Baptist an angel told his parents that this promise should be fulfilled in their child—"in the spirit and power of Elijah." Showing that the intellectual consciousness does not apprehend the previous experiences of its ego, when the priests asked John, "Art thou Elijah?" he said, "I am not." More fully to portray its confusion its lack of understanding of its true place in Being, John further answered, "I am the voice of one crying in the wilderness." So the intellect by itself is always a "voice . . . crying in the wilderness," and it will never get its hearings until it consciously recognizes the higher wisdom, the Christ consciousness. This consciousness knows who it is that is wearing the mask of John the Baptist, and when questioned says, "If ye are willing to receive *it,* this is Elijah, that is to come." In more fully explaining the ignorance of the people in this matter Jesus further said in Matt. 17:12, 13, "But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist."

The religious world today is making the same error in looking for the Saviour and the prophets. Notwithstanding all the lessons of the past there is widespread expectation of the miraculous appearance of Jesus Christ "with power and great glory" to "rule . . . with a rod of iron," and so on. That this Holy One comes "as a thief in the night," steals

into human consciousness under most obscure co
ditions, is lost sight of. But the advent of all saviou
and prophets has been by this avenue, the only o
by which anyone can enter on this plane of co
sciousness—physical birth.

If this be the one door into this world (or pha
of thought generation) it follows that all the co
ditions pertaining to this world cluster about a
environ the ego at his entrance. No matter ho
powerful and clear he may have been in other e
periences, until he touches the inner and higher v
brations of his spiritual self he is simply Josep
"the carpenter's son."

So the people in this world today, you who rea
these lines, have stored up in your consciousness
higher wisdom, which when touched by the rig
idea, will spread through your mind and reveal to yo
a little at a time the book of your life since you starte
forth to learn about existence. You will there fin
answers to all your questions about your present co
dition; about why things are as they are when yo
apparently had nothing to do in bringing the
about.

In no other way can the questions be answere
that arise in the mind of the metaphysician. He
constantly met by thought production in himse
and others for which he cannot locate the cause
this single little life. Considered seriously, it is ridi
ulous for one to claim that man has the thoug
power to produce such intricate conditions of bo
and affairs in a few short years. The Bhagavad-Gi
says:

"The wise neither grieve for the dead nor for t

ing. I myself never was not, nor thou, nor all the nces of the earth; nor shall we ever hereafter se to be. As the soul, in this mortal frame, findest ancy, youth, and old age, so in some future frame l it find the like. One who is confirmed in this ief is not disturbed by anything that may come pass. The sensibility of the faculties giveth heat d cold, pleasure and pain, which come and go, and transient and inconstant. Bear them with pa-ence; for the wise man, whom these disturb not, d to whom pain and pleasure are the same, is med for immortality."

All that you ever have been is in the now-sting and now-present mind about you, and all e possibilities of Being are here and now awaiting ur recognition and appropriation. The problem of istence cannot be shirked. Dying does not make it y easier; in fact it adds to the complication by eaking up and separating the factors or figures at you are using to demonstrate the answer. Then us refuse to die. Let us refuse to let go of the ctors through which we can successfully work t our life problem.

Before every well-done work the vision comes. We dream before we accomplish. We start with the glorified image of what we are to do shining before our eyes, and it is the splendor that encourages and entices us through all the drudgery of the labor that we meet.—PHILLIPS BROOKS

Charles Fillmore

"As for myself I would like to keep this body, b
it seems that the lord of my being has decided oth
wise, and I am ready to do what has to be don

These were among the last words spoken
Charles Fillmore. On July 5, after ninety-four ye
of joyous living among us, the founder of Uni
returned into the heart of the Father of all.

Charles Fillmore was gifted beyond most m
with an inquiring mind, a creative imagination,
joyous spirit, and a steadfast faith in man's divini
He was spiritual, yet his spirituality was salted
a divine simplicity that made him real and de
Whole-mindedly he sought the Truth and spo
it fearlessly as he saw it, yet his sincerity was
greater than his charity. He was an original a
creative thinker and moved boldly in new realms
thought, yet he never lost the common touch.
founded a faith that reached around the world,
his humility was as great as his accomplishmen
it was Unity, not Charles Fillmore, whose fame a
fortune he worked to forward. He soared, but
lived simply. There was a mixture in him of b
and mystic, jester and genius, businessman a
saint. He was a man!

What a mighty spirit moved this man! It so fil
with life the crippled body he had had since b
hood that this body became a radiant vehicle of li
It so filled with wisdom and knowledge the mi
of the youth who had almost no formal educati
that this mind became the interpreter of Truth
millions and showed Christianity to be a practi
way of life. It so filled with the joy of living a
with faith in eternal life the heart of the midd
aged man that this heart overcame illness and fin
cial failure and brought forth Unity, which
meant joy and faith and life to countless individu

Twenty years ago he left the active managem

f Unity to others and devoted himself to writing
l teaching. He was ever ready with Solomon-wise
gment when important decisions were to be
de.

He is still here when he is needed. His spirit is
gone from us, for he made it part of us. Now
t the small, frail, quick form moves no more
ong us, this spirit, this joyous, courageous, vic-
ious spirit, is more a part of us than ever.

The spirit of Charles Fillmore speaks in these
rds and in all the words of all the magazines and
oks that go forth in the name of Unity. It goes
on the lifeline of prayer with which Unity has
ircled the globe. It lives in the hearts of all who
ve changed their life by his ideas. You who read
s have something of his spirit. His mantle falls
on us all; we shall be true to the Truth he saw and
ght.

He taught us that fulfillment lies in living, not
dying. Few have believed in life, loved life, more
in he. He would have kept his body, however un-
ted it may have been as a vehicle for such a vital
rit, even though "the lord of his own being"—his
eater self—in wisdom thought otherwise. What-
er the street of consciousness down which he now
walking, this much is certain: he is in the heart
life as he always was. He is winning immortality.

His was always the spiritual quest. He was an
ercomer, a modern wayshower. He aimed at the
ghest, and how high he mounted! He aimed at the
rs, and his heart and mind were lit as by their
ht! He aimed at eternal life, and how much of life
won, not only for himself but for how many
ers!

Hail but not farewell, Charles Fillmore, our be-
ved leader! We salute you, spiritual warrior, son
the Most High, light that shone round the world,
eat overcomer, as you go forward on your im-
rtal quest! Godspeed!

Grace for This Day

KATHRYN SANDERS RIEDER

IT HAS BEEN said that some people place the jo of religion and the growth and power of it the future, on the other side of death, as if th were packages marked "Do not open until Chri mas."

But we need not wait. We were meant to e perience a progressive religion—God speaking us; not a religion boxed up in little dogmas h daily grace, growth, and joy.

It seems to be implied by many today that m is only a comical monkey (and scarcely more ci lized), a bundle of physical thirsts to be slaked. low intelligence to be duped. But this belief on t part of some does not displace the truth in the mi of any thoughtful person. There are too many e dences that man is nature's nobleman—his un pected acts of kindness, his generosity, his se sacrifice—which reveal better than words his tr inner longing that his life be lifted up to a pl of respect and honor.

Man proves his nobility by centering his life a daily homely acts upon the values that can be trust emulating Paul, who said: "I have fought the go fight . . . I have kept the faith." What a glori commentary on the useful life, the good life, to able to say that honestly!

Let us take a look at the gifts of progressive ligious growth that are ours and enjoy and use th

rv. Grace is a gift that blesses the individual and l that he does. It takes grace to accept our per- nal abilities as they are and to use them with titude instead of complaining that they are not e those of some other person we admire. It takes ce to accept the fact that we do not need the ts or talents of any other person, that we have en given our own to develop in a way suited to It takes grace to realize that we can be most ly adjusted to life as we are suited by nature to r task. This cuts off no fruitful outlet of our ents. We may not be able to sing like the lark, t we can still be great lovers of music. We may not able to sway crowds with our oratory, but we can ceive inspiration from the great words of others. e can speak words to help others to see their best ves or use them to pour oil on troubled waters.

We can all watch for the thing we do best and velop it so that our skill in it may be deserving of e admiration.

It takes grace to accept the place we now occupy hen we had hoped for a much better one, but it is lly to let ambition more than spur us on to our st. Some make ambition a bitter thing that spoils e present moment. Yet this moment is life as much any moment in the future.

It takes grace to prevent illness from dominating ur life. One saintly mother found that she was ery ill. As a young girl she had lost her mother nd she knew what it meant, even though she had een reared well by another.

She prayed earnestly that her own three chil- ren might not have this hard experience to go

through. The passing years have not been easy, but the prayer has been answered. The children are nearly grown. The mother has reared them with high ideals, with a religious idealism and sincere consideration for others that are reflected in their quiet, happy manner.

The mother's illness has never been allowed to make the home sad. She is sunny, cheerful in her outlook, and deeply religious, trusting to be helped through dark moments and gratefully helping others in worse condition than she. Those who know say it is a miracle that she has lived as long as she has. It is even more wonderful that she has lived so well. Ministers, church workers, friends have drawn inspiration from her valiant overcoming.

Healing in the complete sense has not come to her, but with what grace and valor this mother has accepted the help that has come and made it a power for good in holding together her fine family. Certainly no stronger test of religious growth can be found than this woman's experience.

An older woman once said, "It takes so long to learn how to live, or rather to accept the truth about living." We know that each one of us needs daily grace for the acceptance of his task. It strengthens us to render beautiful the small things we do and in some way to make the place we occupy more blessed because we are in it.

It helps us to examine carefully the things we say if we wish to bring out the best in our personality. Many persons give an impression that is unworthy of them. They speak abruptly and crossly from habit, hiding the kindest of hearts. How much

couragement they might give others if they only ld practice patience and serenity, if they would heir words come straight from their big hearts.

We can add more grace to life if we will think ad to the situations that ordinarily cause confu- and unhappiness and then plan how to meet n. One young mother found the preparation serving of the evening meal a chore that she rtily disliked. She found that by feeding the ngest child a little earlier, and by taking fifteen utes rest herself, she could change things greatly the better. The squabbling and bickering had amed from confusion and her own trying to do many things at once.

It helps to plan how you will meet each problem ore it arises, to know just what you will say and Keep your tone of voice deliberately gentle, asant, and persuasive. This has great effect on ry person who hears it. It even calms your own ves to use a calm, deliberate tone.

A young widow with three children married a ung bachelor, who was frankly upset by the abrupt nge of living amid the clamor of three healthy ngsters. A relative inquired confidentially about and the husband said things were going just fine, ough he was having some difficulty in getting used the children. The secret lay in his wife's poise. grinned ruefully, "You can't make her mad, and is not because she hasn't plenty of spunk." There is no fretting about things that could not be done one day. Time was taken for recreation and the joyment of the beautiful, time to express interest, endship, and love.

There is a second gift of progressive religion t be examined, the rewarding gift of growth. How th child takes pleasure in growth! How he loves pr motion to a higher grade in school! We never qui lose this eagerness for growth. For subconscious we recognize that growth is life stirring within u It reminds us that we are individuals, not ju Mary's mother or John's wife or Susan's sister.

Growth in maturity rests heavily on the spiritu values that we have developed within. To fost these we must feed on spiritual fare. We need son time each day in solitude to meditate on the cour life is taking, the course it should take. We ne to read and become familiar with the great though and truths that have encouraged men of all typ and generations to live a better life. We ought to t to do one thing better today than we have ever do it before.

One woman who was growing older said: "We I've been a better woman this year—kinder to othe and less selfish." Those around her had noticed too, and it had made life more beautiful for the all. Because things had gone more smoothly a nu ber of things could be undertaken to bring n happiness to the whole family.

Growth may be enjoyed as it comes. One wom found that she still had periods of discouragem about her work, but now they lasted only an ho while formerly they lasted an entire day. This wa great indication of growth and not to be ignored.

A third great gift of progressive religion is j Let us examine the gift of joy now, for "to m joy is to miss all."

It is said that in a certain Oriental religious tual the priest asks the people to come to the altar nd says, "We will now laugh," and the worshipers l laugh heartily for pure joy. A Christian philosoher remarked that he thought that they had the ght idea. We have too often slighted the joy we ould have. Progressive religion is a religion of joy.

Today it seems that so many forces are present o rob man of joy that he must be alert. Unless he oes control his mind he finds it invaded by the ream of discontent. Much of our advertising is eliberately aimed at making us discontented with hat we have. While it is well to plan for things nat bring comfort and happiness to those around s, we need to remember that joy is not in things ut in ourselves. We need to recall that the material ell-being we take for granted has not been enjoyed n any other century. We ought not to forget gratiude and joy for the simple necessities of life, for is a refreshing stream that cleanses the soul of uch dross.

Joy is the reward of a life brought into balance, he result of following a satisfying spiritual way of lealing with the day's conditions as they come and of clinging stanchly to this way. Thus the inner onflict is quieted.

"One thing *I do*," said Paul. His resolve is choed in the hearts of many as they see the rich ifts of grace, growth, and joy awaiting us all.

Each day the world is born anew for him who takes it rightly.—JAMES RUSSELL LOWELL

Suggestions for Finding Happiness

W. G. MONTGOMERY

IT IS AN OLD STORY but a good one, the story o the ancient king who was looking for happiness He was told that if he would find the happies man in his kingdom, ask him for his shirt, put it o and wear it, he would find happiness.

Disguising himself, the king therefore went ou from his palace in the garb of a common peasan among his people, looking for the happiest ma in all his kingdom. But when he found him, h discovered that his happiest subject had no shirt!

You do not find happiness by hunting for i Happiness comes as a result of certain condition on the inside of a life.

Nathanael Hawthorne said, "Happiness is a bu terfly, which when pursued, is always just beyon your grasp, but which, if you will sit down quietl may alight upon you."

While happiness can be found anywhere by an body, it never alights on you when it is deliberate sought. Nor is it something that just happens. does not come because one is rich or famous, pov erful or poor.

The happy subject was not happy because l had no shirt. He had found happiness in rig thinking, not in things. Mere things of themselv neither add to nor take away from real happines Neither is happiness something found in anoth State, city, or country. Travel will not take one to

Nor is it for the favored few only. All persons can have it. The poor can have happiness as well as the wealthy.

Unhappiness, not "nerves," is a disease. It is unhappiness that makes "nerves." However it is a disease that can be cured without doctors, medicine, or change of climate.

Despite the laughter you hear and the pleasure-offering devices you see all about you many persons are unhappy. However people are not necessarily unhappy because they are poor, underprivileged, or unknown. They are unhappy because they are not using their inner resources for joy. Happiness is something that must be achieved; it does not come as a free gift for doing nothing. The word "happiness" as used here does not mean mere amusement or entertainment. The happiness I am thinking about is that deep-rooted, abiding peace of mind which it is possible for all persons to possess permanently. It matters not where you live, how much or how little property you possess, whether you are famous or unknown, sick or well, young or old; you are bound to find happiness by observing the following rules of living.

First of all begin where you happen to be to make the right adjustment of your attitude toward the people and things around you. Do not do this for the purpose of finding happiness. Forget all about your own personal happiness as you begin at your own doorstep by looking for the beautiful things all about you. If you fail then to find beauty in your back yard and goodness in your nearest neighbor you probably will not find it anywhere else, and so

you will be unhappy wherever you go.

Happiness is not found in some particular place. It is found in the person, and you are that person.

Secondly, I would suggest that you be yourself instead of imitating someone else. Make your life an original copy instead of a second sheet. Strive for inner poise and self-control. Be original, resourceful, live up to the full capacity of your own powers. Be God conscious, God controlled. Remember that it is right to be happy, wrong to be unhappy; that unhappiness is the result of wrong attitudes, and happiness is born of faith in God, faith in goodness, and faith in the life that never ends.

Thirdly, keep busy. Get your mind off yourself. Use your hands, your heart, your imagination. Build something, paint a picture, or plow a field. It makes little difference what you do just so it is something positive, constructive, useful, and interesting.

If you do not have a job, make one; and if for the time being, you cannot get pay for your work then work for nothing. You will find more happiness in working for nothing than in doing nothing.

Try to cultivate many interests in life. This does not mean being a Jack-of-all-trades. It means quite the reverse. Cultivating various interests does not mean you are courting failure. Rather it is the surest way to success.

Of course you will learn everything you can about your main work and something about a few other occupations. This extended knowledge will keep you out of the rut and will give you a better understanding of your own work, since everything you do is related to something else.

Have a hobby to turn to during your spare time. est from your main work is often best obtained hen doing something on the side instead of doing othing.

Fourthly, make new friends. Introduce yourself o strangers; find out where they live and what they o. Listen to them talk. They will help you, and ney will be helped in turn.

When bored with yourself or your surroundings o out quickly and do something for somebody. In few minutes your sky will clear and the sun will ome out again. By being a friend you will have riends, and you will find happiness.

My fifth suggestion may sound foolish to per-ons trying to get ahead in the business world, but t works. Here it is: Help your competitors. To be ealous of your competitors achievements will bring ou unhappiness; it will weaken your ability to ompete with them, and it will destroy your peace of mind. Wishing good for your competitors helps ou; wishing them harm hurts you.

I know a town of five thousand people where all he businessmen are the best of friends. Competi-ors? Yes, but they visit one another; they all be-ong to the same clubs and local organizations; they lunch together, laugh and have a good time to-gether. When a customer cannot find what he wants in one store, the merchant calls up other stores until he finds the article wanted, and he tells the customer where to go. As a result all these businessmen are prosperous and happy.

Sixthly, depend on yourself instead of leaning on others. The person who must depend on others

for entertainment will be unhappy much of the time. It is only as a person digs into his own inner life and uncovers his hidden resources that he is assured of continual happiness. Of course these resources must be built into a person's life before he can use them.

Millions of persons are constantly seeking satisfaction in cheap, tawdry amusements, because they lack sufficient spiritual and mental resources to fall back on. Outside sources of enjoyment, whatever they may be, will finally fail to give any pleasure. The true source of all happiness is within yourself. Unless the fountain is perpetual the stream will dry up.

Ponce de León looked in the wrong place for the Fountain of Youth. This fountain was not in Florida but within himself. This fountain within you and me may still be inexhaustible, but if neglected it will dry up just as the spring on the hillside does in time of drought. When this happens happiness goes. The empty life can never be a happy life. This is true because happiness is life. Unhappiness is death.

It is natural to be happy, as natural as it is to be alive. A famous doctor said, "People do not die; they kill themselves." Unhappiness is the weapon used. But it will do no good to say, "I am going out now to find happiness so I can live." Happiness will come only as we meet conditions by drawing our own resources instead of depending on others to make us happy.

Seventhly, to find happiness you must break the monotony of your daily life. Now and then do

mething unusual, especially something you do ot like to do. If you dislike solitude, make yourself end a whole day alone. If you dislike being in a owd, make yourself get into one as often as you n. If you dislike a certain subject, make yourself udy it. If you dislike high places, climb to the top a mountain, a tree, or a tall building. By making ourself do the difficult you discipline yourself, and lf-discipline is one of the secrets of happiness.

Eighthly, be positive in your living and thinkg. If you see a possible difficulty ahead, refuse to ntertain it or talk about it. Think of success, not ailure. Concentrate your mind on health, not on ckness. Shun all negative thoughts, and never doubt our ability to succeed at whatever you undertake. ive and act as if it were impossible to fail, and hile not thinking about happiness itself, you will nd that such attitudes toward life and yourself e bound to bring happiness.

Think positive thoughts. Shun negative things, r negations do not bring happiness.

While I was vacationing in a mountain town at is considered poor an outsider who had loated there in business said to me, "The natives here on't have anything and don't want anything." But s I looked around, it seemed to me that they had verything and needed nothing; that is, they had verything that is important to one's happiness. hey were resourceful, intelligent, and happy. They ad piled up great inner resources, had learned to ve more on positive thoughts than on negative ings. Their lives were not cluttered up with all e gadgets of modern haste and hurry. They had

something better—peace, poise, time to live and think and build mansions within themselves.

These mountain people had found happiness not by looking for it but by turning to the capacities and possibilities within themselves. So by observing the conditions that produce it anyone can find happiness.

The strange thing about happiness however is that you never find it by looking for it but only by forgetting about it.

Let Us Now Think of God

Clarence Edwin Flynn

Let us now think of God. Let weary minds
Put away every thought that hurts and mars
A little while, and make the quest that finds
The larger truth more calm than ancient stars,
The love that brooded over chaos when
The world was taking shape and all was new
And that has given balm to troubled men
And strength to failing hearts the ages through.

In Him is light for darkened, tangled ways.
In Him is peace for warring hearts and hands.
In Him is strength for drab and dreary days.
In Him is love that cares and understands.
Let us turn from the clash and jar of things,
Forsake the paths of strife desire must plod,
And listen to the rush of angel wings
And be refreshed. Let us now think of God.

Protection

MARK NAGEL

MOST OF US at some time or another have been obliged to enter a familiar room in total darkness. Perhaps the electric power had ailed during a storm, maybe a fuse burned out, or erhaps, as in my case, you went into the room without switching on the light because you thought you ould locate what you wanted without it.

I had gone into my study for a reference book hat I used considerably and always keep on my desk or that reason. Being entirely familiar with the room nd its contents, I have become accustomed to going n for things without turning on the lamp. However this time I found myself tripping over a chair hat stood in my path. My first impulse was to blame he chair, and I was about to give it a kick when my ense of humor came to the rescue and I started to augh. There was no one to blame but myself. I was he one who had put the chair there and forgotten bout it. Realizing this, I picked it up, placed it where t belonged, got my reference book, and left the oom a little wiser than before.

The incident, though somewhat trivial, is very nteresting to me when I realize how often in life we re called upon to enter rooms filled with darkness, et if we are sure the room is in order there is nothing o fear. If in the daylight hours things have been put n their proper place we are fully protected in the knowledge that all is right.

The chair over which I stumbled symbolizes many things that trip us during our human experience, things for which we are directly responsible, things that could be corrected and avoided. Perhaps a thoughtless word causes pain in the heart of another and fosters a spirit of revenge against us. Perhaps we neglect some act of generosity that it is in our power to do and so deprive ourselves of the joy that comes when we fulfill a Christian duty toward a fellow man. All forms of selfishness, uncharitableness, hate, and fear are obstacles when we are called to enter the dark rooms of life. Only love can illuminate and guide the way, and love's qualities must fill our rooms with the light of spiritual understanding so that there may be no dark place. With these things about us we may then claim our full share of success and happiness in this life, for we are expressing all the beauty of God's being and such expression is rewarded in full measure by the Infinite, ever-active and always present.

Much is said about "keeping the house in order," but its true meaning is often loosely described. In business it is easy to see why stocks are inventoried and accounts are kept up to date, but in our daily life the reason is not always so apparent. However if one can only understand it in the light of Christian teaching it becomes a useful philosophy in the hands of those who are apt to rush about busily displaying their works for all to see. So much better the quiet well-ordered, and thoughtful arrangement of one's daily affairs, the secret prayer, the ready, willing heart. These things keep our rooms in order.

God's loving protection is available to us all i

w first demonstrate our worthiness through the
iple daily execution of our Christlikeness in even
th most insignificant of our activities.

How important it is to keep things in order in
ds wondrous existence. Having God's qualities close
a hand develops His power within us. These gifts
vhich are given us are far too valuable not to be kept
vhere they belong, where they help to the fullest
extent to facilitate the free exchange of grace and
gratitude that proclaims God's goodness and demon-
strates unity among His children.

And Then the Miracle

Jessie Wilmore Murton

An Orient sunset smoldered in the west,
But still the weary multitude hung on
The words of the young Galilean, son
Of Nazareth's carpenter, in quest
Of that elusive something He possessed
And that they sought. The long, hot day was done,
And they were travel-worn; but here was One
Whose words were meat and drink and light and rest.
And then the miracle—five loaves of bread
And two small fishes! He bade them sit
By families upon the fragrant sod.
Blessing the food, "Give ye them to eat," He said;
And the five thousand, as dusk's lamps were lit,
Ate living bread, fresh from the hand of God.

After Twenty-three Years

GEORGIANA TREE WEST

A YOUNG ENGINEER and his wife were sittin in the office of the president of a compan that had recently engaged the young eng neer's services. His assignment was a difficult one it meant living in an isolated part of the countr under primitive conditions until the job was com pleted. The young couple had come to say good-b before embarking on what seemed to them a grea adventure. The man who sat across the desk fron them was an arresting figure. His leonine hea seemed much too large for the deformed body tha carried it so proudly. Everything about the man in spired interest and confidence. In spite of his phys cal deformity one could not think of pity whe meeting his direct and friendly glance. Here was man who commanded only respect and the feelin that he was getting the best out of life. On his des was a photograph of a beautiful woman and tw lovely children. Smilingly he glanced at the phot graph as he said to the young couple: "The best can wish you is that you may have as much joy in yo life together as I have had in mine. Years ag alone and discouraged, life seemed hardly wor living, and then I came across something that chang my whole outlook and consequently changed my lif Since then life to me has been a wonderful adventu filled with interesting experiences. There have be difficulties, but none that could not readily be ov

ame. There have been many blessings." Again he anced at the photograph of his wife and children. You will find in this little book that I am giving you e secret that brought me from discouragement. ilure, and unhappiness to self-confidence, success, id joy in living. Now good-by, and every success to u in your new venture."

My husband and I were that young couple. We rried home to pack for our journey, and the book, ill unread, was shipped to our new home in a crate ith other books. During the next few months of ard work and adjustment to new conditions the ook was entirely forgotten. The engineering assign-ent was completed in a few months, and we moved n to other fields, leaving many of our belongings n storage, among them the crate of books.

Years passed, years of struggle and difficulty, ears in which sickness took a grave toll of me. Some-here during those years we learned that our good riend of former days had passed on. All recollection f the book he had given us had passed entirely from ur minds.

Many years later, when a search was being made or a certain reference book on engineering, an old rate of books that had been stored away for many ears was opened up. In the crate was a copy of *Lessons in Truth*. My husband and I looked at each ther in astonishment. Then we recalled that it was he book that had been given us years before by the indly man who had found in it the secret of over-oming even the greatest obstacles in life.

For years we had had among our belongings the nswer to many problems with which we had been

struggling, but we had been unaware of the blessin within our grasp and had found Unity only aft much seeking and many lessons learned throug bitter experience.

At the time we discovered the book I had bee the leader of a Unity center for two years and wa very familiar with *Lessons in Truth;* in fact I wa teaching it! The book had already played an impo tant part in my life, for it was while studying Unit that I had had a spiritual experience that precipitate me into leadership and resulted in my dedicating m life to sharing with others the miracle-working Trut that I had found.

This year I am teaching *Lessons in Truth* for th twenty-third consecutive year. I have often bee asked why I teach this class myself rather than tu it over to another teacher. The answer is always th same: "I need the instruction myself!" There is a old Chinese proverb that says, "Progress is returnin to the root." Each year of my ministry I return to th root of the Unity teaching by studying *Lessons Truth* with a new class. I find that each year the te stirs my mind to new revelations of Truth, and as share its ideas with the students they in turn ha ideas for me that I find wonderfully helpful.

For instance, in teaching the four great affirm tions I suddenly realized that each could be enco passed in a single word. The first one, "God is lif love, intelligence, substance, omnipotence, omn science, omnipresence," can be encompassed in t word acknowledgment, acknowledgment that G is all there really is.

The second great affirmation runs: "I am a ch

or manifestation of God, and every moment His life, love, wisdom, power, flow into and through me. I am one with God, and I am governed by His laws." This is surely a statement of relationship.

The third, beginning with the words "I am Spirit, perfect, holy, harmonious" is a clear statement of identification. In this affirmation we identify ourselves with God, whom we have acknowledged and with whom we have claimed relationship.

The fourth affirmation, "God works in me to will and to do whatsoever He wishes me to do, and He cannot fail," may be rightly called appropriation. In this affirmation we appropriate as our own the power of the Spirit with which we have identified ourselves through acknowledging our relationship to it.

Acknowledgment, relationship, identification, and appropriation—these are truly the four steps that lead to the use of the power—"all power . . . in heaven and in earth"—with which we are imbued. They describe the process the mind goes through whenever the principle of spiritual healing is successfully applied.

A student in one of the classes who is musically inclined saw in the first letters of these four meaningful words the word "aria." She explained that in an opera the aria carries a melody, and her thought was that through acknowledgment, relationship, identification, and appropriation life becomes a melody, expressing beauty and harmony.

This is just an illustration of the interchange of ideas that arises between teacher and students, making the teaching of *Lessons in Truth* an interesting adventure for me year after year.

The book not only inspires greater understandin of spiritual principles but it is also a never-failin source of comfort. There are times of discouragemen when, although we think we have done our best, w seem to have failed. At one such time I opened th book at random, and the passage "Seeming failur does not mean loss of power" was just what I needed As I read the rest of the paragraph it helped me t feel that less striving toward some particular end an more willingness to let my soul rest in quiet con templation of God's almighty power was exactl what I needed. It inspired me to go to my Bible an read again the account of the disciples' failure to hea the epileptic boy and Jesus Christ's quiet reminder "This kind goeth not out but by prayer and fasting." All through *Lessons in Truth* we find reiteration o this idea: we need, above all else, to withdraw from the world and from thinking of worldly things, t give ourselves more time to be alone with God, an to think of His presence and power as ever with u and of His unbounded goodness.

I find something else in *Lessons in Truth.* I fin assurance. Too often we feel that we can accomplis nothing through the use of spiritual power until w have studied a long time and have acquired a grea understanding of how spiritual principle works Emilie Cady helps us to see that while it is tru that as we continue to "knock" the door of spiritua understanding opens wider and wider, we do no have to wait for the door to be wide open before w can use the light of Spirit that comes shining through She gives us the assurance that when we first knoc and the first gleam of spiritual Truth shines into ou

mind we can start using it simply and trustfully. It gives us a great sense of assurance to know that it is not how much we know but how much we use of what we know that brings good results in our life.

Each year as I remember that "progress is returning to the root" and so renew my study of *Lessons in Truth* I am further enriched by the threefold blessing that it bears for me, the blessing of inspiration, comfort, and assurance.

MASTERY

R. H. Grenville

Mastery is in no outer thing
Alone but first and foremost in the mind,
Part of the simple urgency to bless,
The quiet privilege of being kind.

The right to choose each time the better way,
To yield where love advises that we should;
To choose not fear but faith, not grief but joy,
Not strife but calm acceptance of the good.

Mastery requires no sword and needs
No shield, but is itself a shining thing,
As light and lovely as a summer sky,
As bright and joyous as the world in spring.

To live in love and walk the ways of peace,
To bless and curse not; in all things to be
A true disciple of the inner Christ
Is both to know and share His mastery.

Tracing Consequences

WILLIAM A. CLOUGH

DID YOU EVER try the experiment of tracing a consequence all the way back to its cause? It is a stimulating intellectual experience and can be an inspiring spiritual experience as well.

Pick up any object near at hand, a book perhaps. Trace its development back through all the processes of manufacture to the idea in the mind of its author. Trace the idea back to an aspiration for expression. Trace that and you come to the source of all aspiration, God.

Take a flower and trace it back, step by step, through air, sun, rain, minerals, pollination, all the stages of growth back to the seed. Whence came the life in the seed? From the source of life, God.

On the other hand, take any illness, any affliction, any joy or sense of well-being. Trace it back, and you will inevitably be led either to God or to a place where you turned away from God. Everything in the universe, everything in your life, is the consequence of one of those causes.

I have tried the experiment again and again, and I find that every good consequence stems from God and every bad consequence stems from a departure from God. There is no exception.

God is the heart of the universe. All life revolves around Him. All good is the result of God's provision and of man's realization and expression of it. All trouble is the result of man's departure from God

ailure to understand this forestalls the coming of
he kingdom of God in the individual life and in the
orld.

In our march through the years we are either in
tep with God or out of step with Him. In conscious-
ess, we are either in His presence or apart from it.
We are either in harmony with life or at odds with
t. We are given the privilege of choosing every mo-
ent of every day which we desire to be.

Solomon prayed that he be given an understand-
ng heart. As the leader of a mighty nation he real-
zed that he was in a position of great responsibility.
nd he knew that he could not adequately measure up
o the responsibility without knowing and following
God's way. He knew too that the fount of under-
tanding was within himself. He must turn within
or the God-given resources. He must direct his
houghts.

Solomon was ready in all his ways to acknowledge
God, knowing He would direct his path. He said,
"Happy is the man that findeth wisdom.
And the man that getteth understanding. . . .
Her ways are ways of pleasantness.
And all her paths are peace."

Like Solomon we ask for an understanding heart,
knowing it is the free gift of the Father to all His
hildren. We seek to develop our understanding of
God's law and will and way, knowing that within us,
awaiting expression, is the same spirit of under-
standing compassion with which Jesus looked upon
ll mankind.

God's law governs all life. I realize that I cannot
enjoy life to the full until I am in harmony with His

divine law. When I think God's thoughts after Him I prosper. When I depart from Him and think my own thoughts I suffer. Every single thought I think is either with Him or away from Him. I can choose which it shall be.

My life is the product of my thoughts. It will continue to be the product of my thoughts. I can choose them. I can make my life what I want it to be. What a glorious, exhilarating assurance there is in this fact. I can make my life what I want it to be.

I have God's infinite supply to draw upon. I can think His thoughts after Him, and thinking them I can grow toward realizing His spiritual likeness. He made me for that. He made me in His own image.

God came into perfect manifestation in His Son Jesus Christ. Jesus tells me the potentialities for God's perfect manifestation are also in me. "Ye therefore shall be perfect, as your heavenly Father is perfect," Jesus said, and from Paul comes the assurance "But we have the mind of Christ."

The choice is mine. All my difficulties are the result of my choosing to think other thoughts than the kind that were in the mind of Jesus. His thoughts were centered on good only. To be about His Father's business was His sole concern. His business was showing men that they are the children of God and joint heirs with Him of God's kingdom.

Centering my thought on things of the Spirit, I build God into my consciousness until I live and move and have my being in Him. My every thought and every act is saturated with God. To manifest Him becomes the real, true, full purpose of my life.

I go about my daily work, living in the world, aking part in its affairs, but my inner self is living nd moving in the universal realm of Spirit. When hold my consciousness to that high plane all my ife is blessed.

We can all remake our life and build it nearer to he heart's desire. We can start right where we are ow, regardless of circumstance or condition. Our houghts are our tools, and the limitless substance of Spirit our material. We start as Solomon did, with a prayer for understanding. As God gives us understanding, we direct our thoughts accordingly. Continued good thoughts build a consciousness in which God is the center. Practice makes perfect.

Results are certain to become apparent. Circumstances begin to change as we change. We think good, and good is realized in health, in prosperity, in peace. It is an immutable, sure law. It always works. Mind controls manifestation.

The universal principle may be illustrated in simple little ways. I am bitten by mosquitoes while working in the garden. Coming in, I think of nothing but the discomfort of the bites, and the discomfort seems to increase. Then my mind is diverted by the arrival of a caller, and the mosquito bites no longer bother me.

The radio across the street blares loudly, and my mind centers in irritation on the distracting noise. Then the postman brings a letter from an old friend, and in reading it I am absorbed in association with my friend and do not hear the radio at all.

I lie awake at night troubled by a case of "nerves"

and my thought is centered on the fear of not being able to sleep. Then I start slowly repeating The Prayer of Faith, and suddenly I am asleep.

All the way through everything points to the truth that what my life is and is to be depends on me and on me alone. It does not depend on other persons or on circumstances. It depends on my grasp of God and my mental adjustment to His law.

In every case where a good person seems to be suffering and a Godless person seems to be prospering a thorough tracing backward from the consequence will lead to the same inevitable cause. The suffering is a consequence of departure from God. The apparent prosperity of the Godless man is only material. Success may be sour on his tongue and his possessions a millstone around his neck.

Life apart from God always breaks down. Life with God always builds up. My garden will not grow without the proper nourishment, neither will my spirit. All nourishment comes from God. Good and only good comes from Him.

We have no right to be resigned to any condition short of the highest. It is not God's will that we suffer. It is God's law that we get from life just what we put into it, that we reap what we sow.

God's law is fixed and eternal and always applies to all. His rain falls alike on the just and the unjust. When I think His thoughts, when I trust completely in Him, when I abide in His presence, I am safe and free from harm of every kind. When I depart from Him difficulties arise. This is the everlasting law.

There are health, prosperity, and peace for all

who dwell in Him. There is no greater statement of his truth, no more glorious affirmation of it in all literature than the Shepherd's Psalm. Build the Psalm into your consciousness, and you will be free.

"The LORD *is* my shepherd; I shall not want." God is the source and supply and the careful guardian of my security. In Him all my needs are filled. He gives the comfort of lovely pastures, the peace of still waters. When I come to Him bruised and torn He restores my soul, and I am whole again.

"He leadeth me in the paths of righteousness for his name's sake." I am consistently good, for my heart is fixed on His constant good.

"Though I walk through the valley of the shadow of death, I will fear no evil." Nothing can harm me, for I deny the power of evil and ascribe all power to God.

"For thou *art* with me; thy rod and thy staff they comfort me." God is always with me, within my being. His law is perfect, and in keeping it I am perfected.

"Thou preparest a table before me in the presence of mine enemies." I am well taken care of, no matter what appearances or outer circumstances may be.

"Thou anointest my head with oil; my cup runneth over." I am blessed with a lavish abundance, and my heart overflows in thanksgiving and praise.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Goodness abides within me always, and I rest eternally in God.

I Walked by Faith

A TRUE EXPERIENCE

NELLIE GRAY AGNEW

JUST SIXTEEN years ago I had an experience that I shall never forget. A son who was married and living in a town about eighty miles south of my home town was very ill, and it was necessary for me to go to him.

When it was time for me to return home again I hurried around getting ready for my departure, not long before the train was due to leave.

That morning I had turned over my coat to the maid, and she had put it away. Now a member of the family told me that the coat was hanging in a clothes closet in the hall. Without waiting for someone to get it for me, I tried to hurry up matters by waiting on myself.

When I had previously visited in my son's house a few years before, the coat closet had been located under the stairs. Not knowing that this closet had been moved, I opened the door under the stairs, and all that greeted me was intense darkness. I was sure there was an electric switch somewhere on the wall, probably on the door facing. I ran my hand up and down the wall. Finding no switch I thought there must be a drop light, and I stepped forward to reach for the light cord. I did not know it, but I was standing over a great open space where there was no light cord. Before I realized my peril I went whirling through space, down into a dark

lamp cellar where I landed on a pile of water pipe on the floor.

My screams brought my daughter. She was frantic and began screaming for help, supposing I had been killed or my bones broken.

How could it be otherwise? But I was not dead and no bones were broken, although I was seriously injured. A doctor was called, and he said if I was not moved that night it would be weeks before I could be carried home. So my daughter made a bed in the back seat of her car and drove me home through a driving rain and wind storm.

Our family doctor, a kind old man, treated me during the long, fearful weeks that followed. I could not move and I was in the greatest agony as I lay there day in and day out praying to get better. Yet I had great faith; I was sure the day would come when I could be up. At last, after several weeks, I was able to sit in a chair, but I could not move my left leg and could not put my foot to the floor.

My left knee had been seriously injured. I received treatment after treatment, but my condition did not improve. Kind friends made many suggestions. Finally our good old doctor told my husband he did not think I would ever walk again. There was only one chance he said, and that depended on my going to a hospital and having an operation. If the operation was a success I would walk again, but I would always drag my left foot and be a cripple, he said. My husband said he would not consent to this operation, and I also was very much opposed to it.

All this time I kept praying. I believed I would walk again.

My prayers seemed to go unanswered, and I felt discouraged, but I never did stop praying. Prayer was such a comfort to me, and I felt that if I had faith enough my prayers would finally be answered.

During some lonely hours one day I wrote to my only aunt, who lived in Oklahoma. Almost by return mail I heard from her. She sent me a number of copies of UNITY, a lot of them old numbers. I had never seen a copy of this publication before. She also sent me other papers published by Unity School. She wrote me to read and reread these publications, to pray without ceasing, and to have faith. She said that if I had faith and believed I would walk. She also said that if I believed in Jesus' promises I would walk. Her letter of encouragement helped me. The copies of UNITY that I studied many hours every day helped me. The letters written by people giving their experiences inspired me, gave me more faith and held me up spiritually. Alone all day I had much time for reading and meditation.

In a few weeks I had the courage to try walking on crutches. This at first was a complete failure. But a kind woman, a good friend of mine, said that if I would try again she would teach me to use the crutches. So with a prayer on my lips and one in my heart I tried over and over, and with her help I learned to use the crutches. This made me very happy, for I could get around the house, and a few weeks later, in the spring, I made my own little flower garden.

But I could not put my foot to the floor, and my

left leg and knee were crooked. Still I did not give up. I subscribed for and read UNITY and continued praying. The doctor and my family were now sure I would never walk again except on crutches. I continued to read and pray and get all I could out of life on crutches. I kept my house, looked after my family, and prayed daily, almost hourly.

Nearly every breath was a prayer. I never gave up. When my faith weakened I would ask God to stand by and hold me up, and I asked Him to give me more faith. I thanked Him daily for all His goodness to me. Time passed, ninety days were gone, and I was still helpless; that is, I was still dependent on crutches.

Following a suggestion in UNITY, I observed certain periods of prayer. Then one day I took a step all by myself. My foot was on the floor! From that time on I made slow progress until at last I could walk alone. In a few months I was as good as new. My faith had made me whole, had given me back the use of my left leg. I was humble, happy, and grateful. I gave God thanks daily. To different Unity centers I sent many cash thank offerings.

For several years I continued to be a subscriber for UNITY.

Always to God I gave all the praise for my recovery, but UNITY taught me how to pray.

Years have passed, but my faith still holds me up.

That they may all be one: even as thou, Father art in me, and I in thee, that they also may be in us.—JESUS

God Found Us a Home

STERLING THORNE

OUR HOME HAS everything Roger and I could ask for in the way of comfort and convenience: things that appeal to a man like an efficient heating system, insulation, a shower, a study, a workbench in the cellar; things that a woman appreciates like privacy, compactness, plenty of closet space, and an expertly planned kitchen.

"My dear, you're so lucky!" friends say. "How did you ever find this prize in the midst of a terrific housing shortage?"

It amuses me to think how their jaws would drop if I told them that God is my real-estate agent!

Six years ago I first put the matter of housing in His hands. Business was taking us from the Middle Atlantic State where we had always lived to New England. Until we could sell our large house there, until we were sure where we wanted to settle permanently, we wished to rent, not buy. Yet at that time owners wanted only to sell, it seemed. I had five days in Boston in which to decide the matter.

On the surface it looked pretty hopeless, but I reasoned that our lives are governed by God. He had provided this business opening. He knows the needs of our family. His will is abundant life. Abundant life implies joy. Then I need not worry. He has a place prepared for us that will satisfy our longing for a home where we can all be happy. My part is to use the intelligence He has given me to

discover what He has provided. Then from the bottom of my heart sprang a fervent prayer, "Dear God, let me know for a certainty when I have found what you mean for us to have."

Three days I searched without finding a house that was within the rental limit we had set. Then an acquaintance on whom we called told us the corner house in his block was going to be vacant soon. It was a pleasant house, he said. The owner had had to move away when the company for which he was working changed its headquarters; but he loved the house too much to sell it. The young couple renting it now had not yet told the owner they were leaving, but our acquaintance thought they would show it to us. We went to see it. It was charming. I knew in a moment it was the house for us. The rent was right. The time they were planning to leave was the same time we should be needing it. Everything worked out right for us.

The first time it happens, you wonder. Maybe it was just a coincidence. Maybe God had nothing to do with it. But when it happens a second time, you are certain that He is guiding your affairs.

One year later wartime restrictions made it seem wise for us to move closer to Roger's work and to where my outside interests lay. The housing situation was tighter than ever. We still had not sold our own house, so we still had to rent. I followed the same course as before, putting the matter in God's hands, asking His guidance.

Some weeks later a friend told me of a house that was coming on the market in the choice neighborhood where she lived. The little eighty-year-old

lady who had lived there ever since she built it twenty years before was now going to live with her son.

"I don't know whether she'd rent it, but it would do no harm to go and see the house," said my friend. So one afternoon we went to call. I liked the little old lady, and I promptly fell in love with her house, which pleased her. It was beautifully built and planned for gracious living, one could see. As before, I had a curious intuition that this particular house marked the end of my search. But when I asked if she would rent it to us she said no, she meant to sell.

"Why don't you buy it?" she asked. I explained. She did not change her mind. She gave me no hope that she would. Yet the feeling that our future was settled persisted. I went on house hunting but without success. The date for renewing our lease was drawing near when we took a late summer holiday in the White Mountains. On a day of golden August sunshine we climbed the giant of the "Presidentials," Mount Washington. We shall always remember that climb, for it was on the summit that we got word that the lovely house we so admired was for rent if we still wanted it.

It was our home for four happy years. By the war's end our younglings had grown up and left the home nest. The house seemed rather large for two, the running of it with almost no help, somewhat of a chore. Besides now that there was gasoline aplenty the pull of the country was strong. We did not want to invest in city property. When that autumn the owners pressed us to buy we turned their offer down.

Two months later we were wondering if that decision had been wise, for the house was sold just as prices skyrocketed. Real-estate agents had little to show us. Apartments were changing hands overnight without recourse to a middleman. Houses for sale were snapped up by friends, or friends of friends, of the owners. We could find nothing for rent except old Beacon Hill houses that were being turned into apartments which brought fantastic rents, though there were rumors that other places could be had on payment of huge bonuses to superintendents. Anyone who had to move was out of luck.

For the third time I cast my burden upon the Lord, and in this crisis, as before. He did not fail me. I must confess, however that after five months of fruitless search doubt cast a shadow.

When the deadline for moving was only a month off we were shown a house that had at least a few virtues. It was not well built, it was cramped; but it had that indefinable thing called "personality." It also had pleasant grounds, seclusion, country air, and a view. It could not have cost more than twelve thousand dollars when it was built fifteen years before. The owner was asking twenty-five! One interested couple had already seen it, she told us. another prospective customer was arriving as we left. In desperation we offered what seemed to us an absurdly high price for the place—$22,500 plus half the agent's fee. I spent a good part of that night shedding tears into my pillow because so much money would have to be tied up in a house I did not really like and that I felt would never seem "home."

I should have known better. The very fact that

it did not suit our taste should have assured m
that God had something better in store for us. W
learned with mixed feelings next morning tha
the place had been sold to the couple who had see
it first, sold for the full asking price plus the agent'
whole fee!

That left us still without anywhere to move, an
the people who had bought the house we were livin
in were excusably anxious to see us out.

At a tea a week later I was chatting with a woma
who lived in an attractive suburb. "I wish you'
move out near us," she said.

"You find us a house, and we'll come," I replied

"I might at that," said she. "I know one, a ver
artistic one in our immediate neighborhood, that'
going to be available. I can't tell you more, for the
owners have told no one but me that they're leavin
town. They don't want it known till certain things
are settled. Just when that will be I can't say."

"Will you let me know the minute you hear?"
I begged. She promised.

Two weeks went by. She did not phone. I called
her. The matter was still indefinite. Once more she
promised to let me know the instant the news was
out. We waited. We drove up and down her street
gazing at every house, wondering which it might
be. Any of them looked more desirable than any
house we had seen thus far.

At the end of a week I phoned again. Half an
hour before, she told me, the owner had sent word
that the house was definitely for sale. It was the
Tewksbury house. Did I know it?

Did I know it! The Tewksbury house, though

small, was a choice piece of architecture. My spirits soared.

A friend had already been to see it, my informant told me. If I was interested I'd better get there quick. I called the house. Mrs. Tewksbury had gone out for lunch, the housekeeper said. She would not be back till four.

"Tell her I shall come to see the house as soon after that hour as I can get there," I said. If the interior lived up to the exterior there was no doubt in my mind that we should be moving in presently.

Roger was a thousand miles away on urgent business. By the time I had seen the house and knew the price—a reasonable price compared with the price of the other—he had already checked out of the hotel and was on his way to the train. I could not even talk business with him by phone. But I managed to get an option. The next day when he arrived home we signed first papers. In that breathless fashion we bought this house.

Do you believe God interests Himself in human affairs? Do you believe He meets your needs and mine? I do. Because, you see, I have proved it three times over.

If God were made in the image and likeness of man's conception of Him, the race would have perished off this globe long ago. The human attributes that we have tried to fix on God have had one effect—that of hampering our consciousness of Him as the ever attending good.—IMELDA OCTAVIA SHANKLIN

God's Anointed Enthroned

WILLIAM M. RUNNEBAUM

I THINK THE 2d Psalm is one of the most graphic we have, and one of our best helps in gaining an insight into the difference between the outer (material) kingdom and the inner (spiritual) kingdom. An understanding of this psalm will not only increase our faith but help us to demonstrate over our material difficulties.

It was written supposedly after David had taken Jerusalem from the Jebusites and made it the capital of his kingdom. The Philistines heard about it, formed an alliance with a number of heathen armies, and tried desperately to overthrow David in his kingdom. They failed of course, and it is in the apostles' interpretation of this failure that David is made to typify the Christ, and that Christ is represented as overcoming all material shadows and falsifications. Reference to the event is made in the 4th chapter of Acts, and it is from this account that we gain our Truth interpretation.

In this article I am dividing the psalm into four parts.

Why do the nations rage,
And the peoples meditate a vain thing?
The kings of earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed, *saying*,
Let us break their bonds asunder,
And cast away their cords from us.

These first three verses can easily be taken to mean the ravings, meditations, and counsel of the five-sense man and his interpretations of life in general. Around us flows daily the discussion, oral and written, concerning sickness, poverty, turmoil, lack, old age, and death. These things have burned their way into the consciousness of the race, are generally accepted as ultimates in the "game of life," and hold a hypnotic spell over every victim inoculated with the poison. Newspapers, magazines, books, and even the radio carry strong suggestions of the material mind. Therefore it becomes extremely difficult for some to escape from or withstand the propaganda of this sense man who receives his information from hearing, seeing, smelling, tasting, and touching.

So strong are the arguments offered by the "Big Five" (the five senses) that many people break under the attack before they realize that it is a carefully planned campaign to withdraw their consciousness from the Christ.

"Let us break their bonds asunder,
And cast their cords from us"

is another way of saying, "Let us focus the race consciousness on material things, get it to accept them as final; then spiritual power will fade away."

He that sitteth in the heavens will laugh:
The Lord will have them in derision.
Then will he speak unto them in his wrath,
And vex them in his sore displeasure:
Yet I have set my king
Upon my holy hill of Zion.

The Lord, always carrying on activity through spiritual law, knows that the threats of the material

are vain; they are to Him merely as a mouse trying to gnaw the Rock of Gibraltar into powder. It is utterly ridiculous even to imagine that God power can be limited or overthrown by seeming obstacles in the finite realm of things.

Jesus declared the kingdom of God or kingdom of heaven to be within men. Therefore from the very center of our being is radiated the power that puts all material imaginings to flight. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?"

The sense consciousness crumbles rapidly through the effect of divine causation immediately conceding that divine wrath has befallen it. In reality it has tried to tamper with cosmic law, forgetting that "no word from God shall be void of power." He spoke the universe of order into reality, and the slightest infringement of the authority of the holy center of the kingdom, brings the ultimate destruction of the would-be-usurper.

Upon the holy hill of Zion (spiritual consciousness) reigns the Christ, and He has been given authority by our Father-God. As we become more conscious of this fact, the realization dawns that the power that heals the sick, raises the dead, and feeds the hungry is resident in our body.

I will tell of the decree:
Jehovah said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give *thee* the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.

When we turn our thoughts from the world of outer circumstances and center them on the holy of holies within, resting in the calm assurance of God's good will, we perform an act of faith that entitles us to become "children of God," and so "if children, then heirs; heirs of God, and joint-heirs with Christ." The voice of God has given the assurance: "Thou art my son: This day have I begotten thee."

Hear Jesus as He says, "Ask, and ye shall receive." He knew the law of God resident in His being, which assured Him of all things in faith. Jesus never accepted the outer realm as real; He made plain the fact that His kingdom was not one of material manifestation. From within He externalized or radiated the power that could perform all manner of miracles; and there never was a time that He failed to accomplish anything whereunto He was sent. This same power is in us for the same purpose, and we must "ask in faith, nothing doubting."

"Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" Time and again this was literally true in the life of Jesus. So powerful was Jesus' recognition of the "kingdom of heaven" within that desire and supply became one in His mind, and lack He never experienced. If it was so with Him, why not with us? We children of God are joint heirs with Him and are to have the same manifold blessings. "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

These troublesome things which once bothered us are to be broken by His power and dashed into

pieces through the force of His word. The word of God abides in you, and "ye have overcome the evil one." By a realization of the Presence we can "say unto this mountain [a trouble that looms as big as a mountain], Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth
Serve Jehovah with fear,
And rejoice with trembling.
Kiss the son, lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that take refuge in him.

The psalm comes to a sweeping close with a command issued to the rebels of the five-sense kingdom to come under the scepter of God's Son or suffer annihilation.

All our affairs in the material world must and will be controllable when we contact and maintain a constant communication with the Christ center in our consciousness. Through love and reverence for Him we "become still" and receive His good will for the newly subdued kingdom in which our thoughts once ran rampant and made our life miserable. As never before we shall see the way made plain before us. The once turbulent thoughts of the material, outer consciousness will become regenerated through God thought and open to the Son of righteousness, like a tiny rosebud opening its petals to the visible sun and its rays. But remember that this will happen only when we submit every thought, word, and deed to the divine rule of the King in His kingdom within.

The Answer

FRANCES HULL TOPPING

"WHY WAS I BORN?" How many people have asked that question and not found a satisfying answer! Perhaps it is because they have been looking in the back of the book instead of studying and applying the principles laid down in the front of the book.

There is a book that in the very first chapter reveals the reason for man's existence. In it we are told, "In the beginning God created," and as we read we discover the reason for this creating.

Throughout God's universe one eternal purpose runs. In it there are two great lights, the sun and the moon, that give light and heat to the world; life-giving waters, inhabited by countless numbers of God's creatures; herbs trees for food; beasts of the field, fowls of the air, all with one single purpose, and finally man, whom God honored above all other creatures; for only man was created in God's own image. Only man was given dominion. For what purpose? Surely if you have read Genesis carefully you have discovered this purpose to be service, service not of self but of the common good. "He best serves self who serves his fellow man."

There is dignity in service, as has oft been said, but it is a truth that bears repeating. "But what have I to give?" you ask. You may not have ten talents, perhaps not even five, but you do have at least one. If you are a one-talent man, you have this advantage

over the five- or ten-talent man: you need not spread yourself over so great an area. Thus you have a better chance of becoming a specialist. Some of the world's greatest have been one-talent men. Start where you are with what you have. God will enlarge the field.

I know a man who for years struggled against the conviction that he should devote his life to the religious field because he feared that he would not be able to provide his family with the advantages he coveted for them. Failure succeeded failure in the commercial field, until he finally decided to cease kicking "against the pricks" and to cast his net "on the right side of the boat." I need not tell you the result, but if I were to mention his name, you would recognize him as an outstanding figure in religious work. Not only has he been honored beyond many but his family has been provided with blessings exceeding his fondest hopes. Yes, God's promises are kept. "Seek ye first his kingdom . . . and all these things shall be added."

"Give diligence to present thyself approved . . . a workman that needeth not to be ashamed." On a certain corner in our town is a little Italian bootblack whom I am proud to call my friend. I go several blocks out of my way to obtain his services, not merely because Tony is a good bootblack but because his evident pride and enthusiasm in his work give my spirit a lift. One day, as he was shining my shoes, singing as he rubbed and polished, he suddenly asked: "Why you come so far for da shine?" "Tony," I replied, cryptically, "you're the only bootblack I know who shines my soul." "Oh, lady," he laughed, "you maka da joke; Tony no shina da sole." But

I think Tony knew what I meant.

Everything has its use in the world. The story is told of a woman who owned a piece of land. The land was barren, rocky. It would not even grow grass for pasture. Friends urged her to sell or give the land away, but the woman stubbornly insisted that God never made a useless thing. Then one day her faith was rewarded, for one of the richest oil wells in Texas was drilled on her land. It was necessary to dig beneath the surface to discover what was there all the time.

We are told that "God saw everything that he had made, and, behold, it was very good"—not just good but very good. And that means you. If good, why not good for something?

Every day man is discovering new uses for the things of God's creating. What once was considered harmful or obnoxious, the mold on a loaf of bread, even the venom of the snake, is now found to possess properties that, when scientifically prepared and administered, alleviate human suffering. Are you not more than these? How can you doubt that God has a purpose for you?

Jesus said: "I can of myself do nothing." Like the moon, man is a reflected light, but sometimes he permits self to come between him and the sun and suffers a temporary eclipse.

There is freedom, release, through service that not even a prison bar can obstruct. Sydney Porter, better known as O. Henry proved this while serving time in a penitentiary. You too can prove it for yourself. Never again will you ask, "Why was I born?" for you will have found the answer.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 5, 1948

UNITY SUBJECT—*The Healing Forces of Nature.*

INTERNATIONAL SUBJECT—*A Dedicated Home.*

—Acts 18:1-3, 18a, 19, 24-26; Rom. 16:3-5a; I Cor. 16:19, II Tim. 4:19.

1. After these things he departed from Athens, and came to Corinth.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

18a. And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila:

19. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews.

24. Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures.

25. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught

accurately the things concerning Jesus, knowing only the baptism of John:

26. And he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.

3. Salute Prisca and Aquila my fellow-workers in Christ Jesus,

4. Who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:

5a. And *salute* the church that is in their house.

19. The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house.

19. Salute Prisca and Aquila, and the house of Onesiphorus.

GOLDEN TEXT—*Forget not to show love unto strangers.*—Heb. 13:2.

SILENT PRAYER—*As I express the truth of Christ I work in harmony with the healing forces of nature.*

The intellect cannot compass all of Truth. It accepts only what is logical in the light of reason or what appeals to the senses as true to nature. The higher aspects of Truth are reached through love. It is through love that the healing forces of nature do their greatest work. It was after Paul had left Athens (the intellectual center) and gone to Corinth (the love center) that he found Aquila and Priscilla.

The name Aquila means "eagle," and Priscilla means "ancient," "old." The two represent the healing forces of nature. These forces are always at work even before they make conscious union with Truth (Paul), for they are part of the divine nature

at work in the universe. Aquila and Priscilla were from Pontus (the sea, representing universal or Divine Mind). They had lately come from Italy (strength of both mind and body) because the Emperor Claudius had ordered all Jews to leave Rome. He did this because of the continual disturbances raised by the Jews in their opposition to the Christians and the growth of Christianity. A Roman historian mentions that the Jews were in a state of continual tumult at the instigation of one Chrestus, which is probably a Latin version of the name Christus or Christ. The head (Rome) is the seat of the personal will and will not brook the clash of discordant ideas in the realm of religion. It rejects them instead.

The word of Truth (Paul) is as constructive as the healing forces of nature. Paul's trade, that of tentmaker, was the same as that of Aquila and Priscilla. He therefore lived in their house and they worked together. Constructive forces upbuild the body (tent). They build through the love nature and also through the intellect when this is quickened. From the body they proceed to tone up the intellectual and spiritual nature. Paul, with his coworkers Aquila and Priscilla left Corinth for Syria (another name for the intellect, meaning "increasing," "swelling"). At Ephesus ("desirable," "appealing") Paul entered into the synagogue and reasoned with the Jews. Ephesus represents desire, which in its higher aspects is another name for constructive thought. Much good work was done in this city.

Apollos ("the sun"), an Alexandrian (helper of man), represents a religious-intellectual thought that

has been quickened by Spirit to an understanding of the Christ and that gives itself over to the work of establishing Truth firmly in consciousness. Before a man can establish himself in Truth he must recognize the healing power of nature and be able to co-operate with it. Priscilla and Aquila, when they found Apollos preaching the baptism of John (denial), set him right by instructing him in the newer, constructive teaching of Jesus Christ, the baptism of the Holy Spirit.

The religious-intellectual thoughts may lean rather toward the intellectual side, especially if religion has not been active in a person's consciousness from the beginning. The state of mind that causes him to argue and cite authorities prevails with traditional religious beliefs (the Jews). Nevertheless a man's zeal to discover Truth opens his mind to the revelation of the Christ in due season despite intellectual argument and discussion.

The expression "the church that is in their house" applies to the aggregation of thoughts of a healing, constructive nature that gather around the healing forces of nature, attracted by the Truth that these forces serve. All manifest nature serves Truth unconsciously, for it is an expression of Truth in the world of form.

QUESTIONS

1. How much of Truth is accepted by the intellect?
2. What enables us to know the higher aspects of Truth?
3. What work is done by the healing forces of nature? How are these forces represented in this lesson?
4. Where is the seat of the personal will, as out-

pictured in this lesson, and how is its action illustrated?

5. What is represented by Apollos, and what is its function in consciousness?
6. To what does the expression "the church that is in their house" apply?

****

Lesson 11, September 12, 1948

UNITY SUBJECT—*The Effect of Goodness.*

INTERNATIONAL SUBJECT—*Finding and Encouraging Workers.*—Acts 4:36, 37; 9:26, 27; 11:22-26; 13:1-3.

36. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race,

37. Having a field, sold it, and brought the money and laid it at the apostles' feet.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught

uch people; and that the disciples were called Christians st in Antioch.

1. Now there were at Antioch, in the church that was ere, prophets and teachers, Barnabas, and Symeon that as called Niger, and Lucius of Cyrene, and Manaen the oster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the oly Spirit said, Separate me Barnabas and Saul for the ork whereunto I have called them.

3. Then, when they had fasted and prayed and laid eir hands on them, they sent them away.

GOLDEN TEXT—*He was a good man, and full of he Holy Spirit and of faith.*—Acts 11:24.

SILENT PRAYER—*The goodness of God is ex- ressed in all the works of creation.*

In the last chapter of Proverbs a good woman is escribed and her virtues listed. In the text for today e find her male counterpart in the references to Barnabas, "a good man." Strangely enough, both escriptions of goodness in human form have to do vith persons of action. Negative goodness, a con- radiction in terms, does not enter into either account. Goodness that finds its perfection in God, All-Good, s active expression, creative power.

Barnabas "was full of the Holy Spirit, and of aith." To be full of the Holy Spirit implies that the vill and life are completely possessed by the Spirit of God, the good Spirit or Spirit of goodness. Faith lso is a positive, constructive attribute of the soul. t is good for its possessor, good for those he in- luences, and good for the world in which he lives and of which he is a part.

The first reference to Barnabas in the text reveals

his spirit of co-operation. He owned a field, and he sold it and gave the proceeds to the apostles to be used for the common expenses of the disciples. In the early days of the Christian faith the disciples held all things in common, but that arrangement was spoiled by Ananias and Sapphira, who allowed deceit and falsehood to pollute the pure stream of brotherly love and helpfulness. Barnabas turned over the entire sum to the apostles and of his own free will shared equally with others. If all men were as honest and straightforward as this in their dealings, communal living would be the ideal plan.

The second reference to Barnabas in today's text shows him vouching for the sincerity of the converted Saul, who was viewed by his fellow Christians in Jerusalem with distrust and suspicion. They doubtless thought him a spy, seeking in a new way to apprehend Jewish converts to the Way in order to hale them before the chief priests. They were all afraid of him until Barnabas stood sponsor for him, when he was received without further question. The word of Barnabas was a good enough testimonial for them. A good man's word is well informed, charitable but not gullible, reasoned and fair, revealing him as broad-minded, generous, big of soul. Such a word carries conviction to those who hear it.

The judgment of Barnabas was good also. The church in Jerusalem, wishing to learn more of the Greek Christians in Antioch, sent Barnabas to investigate reports reaching Jerusalem from that city. Barnabas was so gladdened by what he found that instead of returning to Jerusalem to report his findings he entered into the work and exhorted the dis-

ciples to cleave to the Lord with "purpose of heart."

Knowing Saul's conviction that the Gentiles should receive the Truth, Barnabas hunted him up in his native city of Tarsus and brought him to Antioch. Barnabas was good at organizing as well as preaching. When he exhorted the people "much people was added unto the Lord." When he chose an assistant he chose one who became even greater than himself as a preacher of Truth.

Barnabas and Saul were so outstanding in their work in Antioch that they were chosen as missionaries, "at large" to the Gentiles. The question was doubtless discussed before the direct leading was received to separate the two out of the five who had regularly ministered in Antioch. Fasting and prayer, which followed the choice of the two for the work, probably preceded the choice as well. For such an undertaking men of firm faith, unquestioning loyalty, courage, and resourcefulness were needed. Barnabas and Saul were better fitted for the task than the others. The Spirit of wisdom and understanding, with superior zeal, set them apart for the work.

QUESTIONS

1. What type of person is usually charcterized by "goodness"?
2. What do the words "full of the Holy Spirit" imply?
3. Is goodness made evident in a spirit of co-operation?
4. How is a good man's word distinguished from the word of other persons?
5. Is judgment included among the well-developed faculties of the good man?
6. What sets a good man apart from others as especially fitted to do important work?

Lesson 12, September 19, 1948

UNITY SUBJECT—*The Use and Value of Authority.*

INTERNATIONAL SUBJECT—*Faithfulness in Public Service.*—Acts 19:29-41.

29. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30. And when Paul was minded to enter in unto the people, the disciples suffered him not.

31. And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

33. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people.

34. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35. And when the town-clerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the *image* which fell down from Jupiter?

36. Seeing then that these things cannot be gainsaid ye ought to be quiet, and to do nothing rash.

37. For ye have brought *hither* these men, who are neither robbers of temples nor blasphemers of our goddess.

38. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another.

39. But if ye seek anything about other matters, it shall be settled in the regular assembly.

40. For indeed we are in danger to be accused concern

ing this day's riot, there being no cause *for it:* and as touching it we shall not be able to give account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

GOLDEN TEXT—

To do righteousness and justice
Is more acceptable to Jehovah than sacrifice.
—Prov. 21:3.

SILENT PRAYER—*Come, and let us reason together.*

In union there is strength, but without reasonableness and the understanding that it brings there can be no true agreement of minds. Reason and unreason are never joined except through force, and force cannot effect an agreement of minds. Agreement comes only through conviction.

Everyone has a right to his convictions and a right to express them. Expression however, like every other right that we have, is subject to law and order, and should be in conformity with both. Not every citizen is qualified to formulate the laws of the land. Every law-abiding citizen who has attained his majority has a right to vote for those whom he wishes to represent him in the making of the laws, and he has a right to inform these representatives of his wishes and convictions in connection with legislation.

Once a law is declared in force, the citizen is under an obligation to obey it and help in its enforcement by remaining on the alert and conscious of it. If a law is not to his liking he can express his disapproval of it and try to get it repealed or amended. But so long as it remains a law he has no right to

take matters into his own hands and ignore or flout it. No nation can retain its sovereignty if each of its citizens insists on being a law unto himself. This means anarchy and confusion, not government. In the text of today's lesson we have an instance of mob law, so called, in which we find lessons on the uses and value of authority.

While autocratic government is at variance with the ideals of democracy, this does not mean that authority can be dispensed with. A government must have a head, because masses are unwieldy and inarticulate. The head must be vested with authority, and that authority must be acknowledged and upheld. Otherwise confusion becomes the order of the day. When this is the case a nation is weakened, and if it continues the nation decays from within.

The rioting of Demetrius and the other craftsmen whom he incited to a violent outburst against Paul and his fellow Christians is an old story of materialism attempting to enforce the will of self-interest on society at the expense of the higher instincts of reverence and worship as well as of the good of all. The craftsmen feared for their trade if Christianity were allowed to spread. Idolatry would decline and with this decline the profits of the idol makers would decrease. Hence the shout "Great *is* Diana of the Ephesians!" amid which the voice of Truth would be drowned.

But another voice was raised, and the rioting was hushed. The town clerk spoke, and as he was the man who drafted the laws his words carried weight. To be master of one's subject is a decided advantage. To represent the people is another. The clerk repre-

ented the city. His work was to submit drafts of proposed laws and to help enforce those which were passed. Because the people knew that he would speak without fear or favor, he was able to quiet them. First, he admitted idolatry and accepted it. "What man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana?" To admit a contention disarms the contender. From this admission the clerk passed to cool and calculating reason. Gaius and Aristarchus were not lawbreakers in Ephesus. If Demetrius and his fellow workers had a grievance the proper place to find redress was in the courts, where its merits could be determined by due legal process. Mobs do not make laws, neither can private individuals. Provision is made for the settlement of disputes by duly accredited authorities, and all good citizens make use of the means thus provided as they have occasion. A regular assembly acts in accordance with accepted rules of procedure. A mob acts on impulse, uninformed, headlong, unjustifiable. "As touching it [this day's riot] we shall not be able to give account of this concourse." An appeal to reason has nothing in common with an appeal to greed and passion. As long as the authority of reason and justice is acknowledged, hope of the good of all the people is unimpaired.

QUESTIONS

1. What must be present in order to have an agreement of minds?
2. What check is rightly placed on expression?
3. Does individual liberty transcend obedience of law?
4. Why must every government be invested with authority?

5. Is the effort to obtain material advantages at the public expense anything new?
6. Does disinterestedness give its possessor power and authority in dealing with material and selfish interests?
7. Are reason and justice valid bases of authority?

****

Lesson 13, September 26, 1948

UNITY SUBJECT—*The Old Paths, the Good Way.*

INTERNATIONAL SUBJECT—*Making Good Family Traditions.*—Acts 16:1-5; II Tim. 1:3-6; 3:14, 15.

1. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek.
2. The same was well reported of by the brethren that were at Lystra and Iconium.
3. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.
4. And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem.
5. So the churches were strengthened in the faith, and increased in number daily.

3. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day
4. Longing to see thee, remembering thy tears, that I may be filled with joy;
5. Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.
6. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

14. But abide thou in the things which thou hast

arned and hast been assured of, knowing of whom thou ıst learned them;

15. And that from a babe thou hast known the sacred ritings which are able to make thee wise unto salvation ırough faith which is in Christ Jesus.

GOLDEN TEXT—*As for me and my house, we vill serve Jehovah.*—JOSH. 24:15.

SILENT PRAYER—*The world of Truth helps me to djust myself in all the relations of life.*

The name Timothy means "worshiping God." That he was of mixed parentage, son of a Greek ather and a Jewess (a union of intellectual reasoning with the inner spiritual qualities of faith and ove), shows that the intellect is no barrier to the rue worship of God. Some of the most devoted believers in God are the scientists who have thought heir way through the intricacies of Truth as revealed o them in the laboratory or the observatory to firm faith in the spiritual basis of the universe.

Faith and reason are both important, but to Timothy Paul stresses faith. Without it the word of Truth does not reach the inner ear. Paul is reminded of the "unfeigned faith" that each generation of Timothy's family, beginning with his grandmother, has possessed, and he calls Timothy's attention to this fact almost as if faith were a hereditary faculty. Himself "a Pharisee, a son of Pharisees," he knew the tenacity of the faith that is implanted in the mind in early childhood. For that faith he had gone to great lengths and a blinding revelation of his cruelty had been required to shake his allegiance to it. Therefore he spurred Timothy on to make the truth of the Christ known to those who had not had his

early advantages.

Timothy had been steeped in the atmosphere of the sacred writings from childhood. These, with the example of his mother and grandmother, played the same part in his life that Truth and the practice of it by those we know play in ours.

The command "Train up a child in the way he should go" is still good advice. The truths that the child learns in his formative years are the ones that he retains longest. A spiritual atmosphere in which to grow to maturity is the child's birthright, and even after a later period of skepticism or atheism the spiritual influence may reassert itself. The habit of childhood faith in God is a source of strength, and the universal practice of home training in the things of God would go far toward solving the problem of juvenile delinquency at the present time.

No practical gardener would leave what he has planted to grow wild and expect to reap a full and superior harvest. He works his garden systematically, carefully giving his rows whatever support the plants require to produce best results. Weeding is done, water and fertilizer provided in season, and only when all conditions are met does he expect the results to justify his time and work.

The life of the child requires the same diligent care. Corn planted in shallow soil is blown down by the wind. The roots of Christlike character likewise require deep, well-prepared soil. The roots go deep that take hold of the Christ life and hold a person upright against whatever winds of temptation or adversity may blow upon him. The person who in childhood is left in ignorance of God and the deeper

ruths of life so that he may be permitted to decide uch questions for himself upon reaching mature ge is handicapped by the absence of faith in the ears when he needed it most; like the vine that eeds solid support if it is to rise into the air and the unshine and escape mold and rot in the season of ruitage.

Our religious ideas (Jews) lead us to cleanse our onsciousness from the taints of sense. Circumcision s a symbol of such a cleansing process. Paul had Timothy circumcized "because of the Jews that were n those parts," knowing that he would then be accepted by them without question.

The "gift of God" that Paul stirred up in Timohy was a clear understanding of the Truth about ife. Understanding of a subject is stirred up or renewed when we try to impart it to others who are either like-minded or who wish to become so. Timothy's work in Ephesus (desire) was to arouse in others a desire to express the Christ. This is the good way to live, and all who have lived the good life have followed the way, the truth, and the life.

QUESTIONS

1. What does the Greek-Jewish parentage of Timothy signify?
2. Why is faith in childhood supremely important?
3. Has the child a spiritual birthright as well as a moral one?
4. What fundamental work in the home helps solve the problem of juvenile delinquency?
5. Are the cultivation and development of the spiritual life under laws analogous to those which control growth and harvest in nature?
6. What gift of God is bestowed upon us through faith?

Silent UNITY

The Christ mind enthroned in me is a constant source of wisdom and understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded: also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

SVERAL months before I wrote to you, my sinus touble was so bad that it caused my eye to become sre, and having blindness in my family, I was very ruch upset. The day your letter came I had an awful hadache. As I opened it and read the affirmations ad the instructions about prayer, I knelt by the bedde and asked God to heal me, knowing you were raying for me. The most miraculous thing happened. seemed as though the room was filled with a pirit. I felt happy all over, my head and eyes imediately quit hurting, and my eyes have not hurt nce. Truly God answers prayers.—*S. S., Mississippi.*

OR THE past twenty years I have been suffering rom a supposedly incurable ailment. Nine months go a friend loaned me a copy of *Lessons in Truth,* hich I studied and forgot, only to try again until t last I began to take on new life. I was truly born gain, until now it is my life, my all. I will not say I eceived a complete cure, but the attacks are becomng less severe and further apart. Although I suffer

untold agony while having the attacks. I have pu my trust in God, and I know that I will be cured. have received so many blessings. I am indeed for tunate, and I am so glad to be alive now that I hav found God and I know that I am one of His children I accept and praise Him each new day.—*Mrs. R A. G., California.*

MY HEART and all my thanks go out to Silent Unity My three-year-old son was in the hospital with pneumonia. The boy's grandmother wrote asking Silent Unity to pray with us for my son's good health She mentioned that he had been such a poor eate all his life and that we felt a good appetite would help him overcome his condition of almost chroni infection. His recovery was speedy, his appetite is simply wonderful, and how I do wish you could hear him pray the affirmation "God's will for me is health and harmony, and I am made whole." The affirmation was for the adults to affirm for him, but he surprised us by memorizing it immediately and scarcely a day goes by without a spontaneous affir mation from our son.—*Mrs. E. F. M., Kansas.*

Filled with Plenty

MY BLESSINGS have been many, and I know if it had not been for prayer I would really be lost, as I do depend on it. My business has really been far be yond anything I ever expected. I have told you in the past that this was a new venture, and it has al worked out beautifully.—*M. W., California.*

I WIRED you last week as follows: "Please help me send thoughts of good, sound judgment to my husband on a vitally important business decision. Many sincere thanks."

However I sensed your co-operation constantly since then even though the situation regarding which I wrote to you remained the same.

Shortly after reading your letter and affirmation, my husband phoned me stating that the thing about which we were chiefly concerned right now, was being taken care of in a manner satisfactory to all! I thank God, and I thank you so much.—*A. L. M., Michigan.*

****

He Shall Have Abundance

IT SEEMED to me that I had no sooner telegraphed to you for help, now over a month ago, than help that I didn't realize I needed, began to flow to me from several different directions.

I had been treating myself spiritually for at least three weeks before I became quite frightened and telegraphed to you, for there seemed to be so much to contend with that I couldn't even write to you. I had been cooking and trying to do a minimum of housework, but just after I wired you a friend got me a wonderful woman who came every day until I could get up, which was not long. People began to send us casseroles of food and soup, and in many little material ways, which I had not considered of any importance, I was helped immensely.

I seemed to be led to read things that gave me a

great deal of insight into problems I had not realized I worked harder at the prosperity drill, getting rid o old resentments, of which I was only dimly aware.

I got better steadily and was about to write t you and thank you when I seemed to have anothe discouraging relapse. I looked forward to going bac to work with dread, feeling that I simply had to, a my employer had been so wonderfully kind. I wrot you a letter, thanking you for your devoted help and felt that I had to ask for further help. I the treated myself for fear, and did not mail the letter.

There was a decided change in my attitude an my health, and I went back to work easily and hav come along beautifully, experiencing an easier flo of love and a feeling of sacrament.—*E. M. C., Ne Jersey.*

My Help Cometh from Jehovah

My wife subscribes for several of your publication and so does her mother. I have been reading ther and feel they are such fine literature that I want t pay my most sincere and highest compliments t your staff and organization. You have certainly don a superb job of spreading Christian living over th world. Your teachings make Christianity understanc able to any person regardless of educational back ground. They are devoutly sincere and practica for daily living. I consider that feature the most im portant part of your teaching.—*B. G. N., Hawaii.*

I am inclosing one dollar for my subscription fo

UNITY for next year. I enjoy reading UNITY very much. Every month when a new one comes, it seems to have in it the answer to what I have been wondering about.—*Mrs. A. L. A., Illinois.*

SOME MONTHS ago a dear friend subscribed for UNITY for us, and it has indeed proved to be a wonderful blessing. It has enabled me to find a peace of mind that I have been struggling for years to attain.—*K. T., California.*

Hearken unto Me

I WANT to thank you for your prayers and thoughtfulness. In November or early December I wrote Silent Unity how unhappy I was in my apartment, which had no sunshine or air. Late in the evening of December 28 we heard of an apartment soon to be vacated. In spite of a long waiting list the place was rented to us four days later. Now I have west, south, and north windows on the first floor, a porch and a large yard. It is more than I hoped for, and I know it was the prayers of Unity and the power of God that brought this good fortune to us.—*D. M K., Michigan.*

I WAS INDEED guided to the home that meets my every requirement—have been moved most a week. It is truly beautiful, what prayer can do. This is the third time since the housing shortage that I have been guided to my right dwelling place.—*B. L., Missouri.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am again asking for your prayers as we are "up against it." We want to sell our store, but every time we have a prospective buyer something spoils the deal. All that we ask is to get out of this business, as we are afraid that we shall lose everything that we own. We ask you to pray that God may send us a buyer before our creditors close us up.—*From a letter received by Silent Unity.*

We are glad that you felt led to write us again, to ask our co-operation in prayer for your guidance and prosperity.

Let us analyze your desire to sell in order to see what is hindering the free expression of God's loving care and the prosperity that is rightfully yours under divine law.

You virtually admit that your business is not prosperous and that you fear bankruptcy. You want someone to take over a business that is a near failure and an anxiety to you and your husband. You no doubt fill your store with anxious and fearful thoughts every day.

Can you wonder that persons who come to look at your store are discouraged or feel something that keeps them from buying? Don't you see that you are creating an atmosphere of lack and failure by your negative thoughts? Other persons feel this

tmosphere, especially the persons who closely observe your business, considering it as a possible investment. Don't you see that no matter what you may say to them or what you may show them—unless you change the atmosphere of your store, they will sense the negativeness and will decide not to buy your business?

You must change the mental atmosphere of your store. Work definitely, faithfully, and constantly to establish thoughts of wisdom, order, success, loving service, and plenty in your business. Do not think of your creditors as anxious and grasping. Do not feel that they may demand their money at once. Bless them and think of them as channels through whom God helps you to carry on your business. Know that God's love, working in them, blesses you and keeps them confident that all is well. Bless the merchandise in your store, and ask God to help you to sell it to those who need it. Bless every shelf, can, basket, box, and sack in your store. See these things as symbols of wealth and of love made manifest. Bless your customers; see them as prosperous, healthy, and loving; see them doing their work that they may pay you for your service to them. Know that God's law of giving and receiving is now operating in you and for you and that all is well.

Build up your business in Spirit, and then if you want to sell, ask God to direct you to the buyer who will be truly happy and prosperous in your store. If you think that you have not the time to do these things, you should take time. Remember that you have made little progress by following your method of getting prosperity. Be willing to co-operate with

us in this plan that has proved successful many times. When you comply with divine law, all things work together for good for you.

Do you think that a beginner in the study of Truth can make much progress while in the nursing profession?—*From a letter received by Silent Unity.*

Place yourself and all your affairs in the Father's loving care. Do all that you do as if for Him, knowing that He is working with you. As you speak the word of life over and over, thank Him for a living work, one in which you can best express His life and wholeness. If you are led to continue in the work that you are now doing you will infuse it with a living principle, which will bless all who come to you and which will help to lift them above all sorrow and depression. Should you be led into other work, you will give substance and faith to that work, and you will be blessed richly. "One is your Father, even he who is in heaven." He loves you with a love that is mighty beyond the conception of man. Know that His love is now active in all your affairs and that His wisdom will work out all things for your highest good.

I am not satisfied with my silence; I go to sleep every time, whether I am sitting or reclining. Then I awake feeling disgusted with myself. I take your periodicals and have several of your booklets. What other literature could I study that will give me understanding?—*From a letter received by Silent Unity.*

Be still and let God show you the way. You have rad, studied, and put forth every physical effort t go into the silence. Now just let go, and God will rveal to you the way by which you can enter "the scret place of the Most High," the source of the 'eace that passeth understanding," where you can ways receive the blessing of our Lord Jesus Christ.

The silence is not attained through wearisome ffort and struggle. It is a time of peace and calm, time of joy and understanding, a time when man conscious of the rich universal substance of God.

If you find it difficult to enter the silence, stop ying for a while. Instead let your every thought well on God. Do everything in the consciousness iat God is present and is helping you. Let God be our ever-present companion. Talk with Him. Laugh ith Him. Sing with Him. Work with Him and for im. Live with Him every moment of every day.

When you rest, do so with the thought of God's lessed peace infolding you and filling your mind, ody, and affairs. Sleep in the consciousness that od is with you. As you do this, you will find your eep restful, and you will be strengthened by it. od's love is blessing you and caring for you now.

When you have learned to be ever conscious of od within you and all about you, when your body as been granted the relaxation and the rest that it eeds, you will awake to the realization that He as led you into that holy of holies, His dwelling lace within your soul. Then you will know that he silent power of God is always at hand, that His eace is blessing you, and that His wisdom is guiding ou.

The following leaders are conducting a ministry in keeping wi
the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Sacramento—Naomi Anderson, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 501 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremo
Studio City—Herbert J Schneider, 123 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Womer Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Gree leaf

COLORADO

Denver—Unity, 1555 Race
Colorado Springs—Mabel Beech, 1307 Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfie
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Ta

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D Huck, 1 Broadway
Fort Lauderdale—Nora Campbell, Wo an's club
Jacksonville—Wm & Bonnie Grenson, 2 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Oran
Sanford—Faith Conwall, Valdez hotel
St Petersburg—Louise Beaty, 646 5 ave
Tampa—Ruby Wagner, 413 Grand Centr
West Palm Beach—Fannye Treaster, 4 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtr N W

HAWAII

Honolulu—Marie Handley, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bl

ILLINOIS

E St Louis—Florence Schaefer, Broa view hotel
Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ra dolph; Edith Reynolds, 116 S Mich gan; Janet Beaudry, 410 S Michiga Margaret Halsey (col) 104 E 51; He rietta Gorden (col) 4307 S Michig
Decatur—Maud Kellogg, 317 W Deca
Mattoon—Ethel Maguire, Hotel Bye
Rockford—Bernice Biggers, Empire bl
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Ber

S—Margaret Cain, YMCA
Minneapolis—Margaret Strahle, Claypool tel; Frederick Andrews, 8 E Market
Momo—Lydia Simpson, 314 W Walnut

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
White—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, 126 Sheldon S E
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Saginaw—Eve Edeen, 724½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ashlands
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Ralph Rhea, Unity Farm
Sedalia—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—*Lillian Matthews, Statler hotel*
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Huffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Mummert, 94 S High
Alliance—Unity, 342 E Main
Canton—Mary & George Dunning, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tabke, 117 Ross
Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, S 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, 4030 cade bldg
Wenatchee—Beulah Scott, Colum hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boo hotel
Huntington—Daisy Daggett, Lewis Arc bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E W consin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 496 Dundas
Ottawa—Andrew Carlson, National bl
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Ke 360 Young

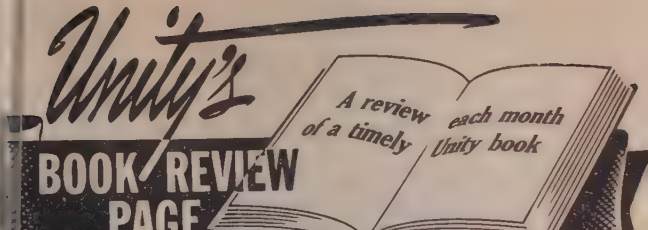
ENGLAND

London—Ruth Hacking, 6 Stanhope T race, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsme Slough rd
Easington Village—Thomas W Merring 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Waterloo pl, Co. Durham

Unity literature in French: Unite, 93 rue, Truffaut, Paris XVIIe, France.

The Purpose of Unity

Unity School of Christianity is a religious educatio institution teaching the use of the Jesus Christ doctrine everyday life, and is not a church. However in disseminati the teachings of Unity, based upon the Bible and especiall upon the teaching of Jesus Christ, teachers have formed ind pendent organizations for study and worship, and these organ zations have evolved into groups called centers, societies, a semblies, and churches. These groups are a part of the Unit fellowship and work in close co-operation with the Unit School of Christianity, but Unity is not a denomination nor sect. Those who study the Unity teachings and who attend Unity church are free to keep their affiliation with any churc between God and man. They explain how mind affects th body, how it brings man into an understanding of God. A cept what, in Unity, appears to you to be Truth, and withhol judgment on the remainder until you understand it.



Mysteries of Genesis

By Charles Fillmore

Throughout the thirteen chapters of *Mysteries of Genesis* Charles Fillmore shows how the mental laws of creation can be applied by man so as to bring about the manifestation of the things he desires in his own world. The logical place to begin the study of these laws is with the story of creation as told in the Book of Genesis.

Charles Fillmore says that the Book of Genesis, being a record of beginnings, offers much to Bible students when rightly understood. To help his readers understand the Book of Genesis, the key to the Bible, the author has answered hundreds of questions such as the following: "What is meant by 'The Spirit of God moved upon the face of the waters'?" "What, in terms of mind, is 'darkness'? 'Light'?" "How was the breath of life 'breathed into' man's nostrils?"

Those who will earnestly follow Charles Fillmore through *Mysteries of Genesis* will be rewarded with new light and understanding.

(Bound in green cloth, *Mysteries of Genesis* is priced at $1.)

Appearing in Other Unity Magazines This Month

Send Your Thoughts to School

"When I first became interested in Unity I found it necessary to watch my thoughts far more than my actions. . . . I had to send my thoughts to school," writes Margaret Stephens, who in her *Daily Word* article "Send Your Thoughts to School" offers some splendid suggestions for beginners in the study of Truth. One way in which the author schooled her thoughts was using the Prosperity Bank drill. Many times during the day she repeated the affirmations and gave thanks to God for her blessings.

Voices That Smile

Reese Wade's *Good Business* article "Voices That Smile" is an account of an interview with a telephone company personnel trainer. Creation of "voices that smile" is one of the most important functions of the telephone company. Since the girls represent the company to the public it is essential that they be courteous and friendly at all times. The personnel trainer explained: "I want my girls to see that telephone company rules looking to courtesy and friendliness and smiling voice are rules for happy living. . . . Time and again I have seen girls report for work in an unhappy mood, disgruntled and sour. But since they can't show that spirit to the customers, they put on an outward appearance of happiness through voice and speech and before they know it the mood has penetrated inward and they *are* happy."

The Crystal Beads

In her *Wee Wisdom* story "The Crystal Beads" Lee Rambo Cook tells of Marta, who was eager to do her best at the "get-acquainted party" at school. Marta thought of her sister Barbara's crystal beads and how nice they would look with the new pink gingham dress. If Barbara were at home Marta would ask permission to wear them—but Barbara was not at home and wouldn't know! What happened to the beads made Marta resolve never again to borrow without permission.

The Path to the Open Door

Hannah was considering her need for more money for her family when she saw Enid, the girl next door, burst out of the house and throw herself on the settee where she began to sob violently. Hannah was able to help Enid and was led out of her own difficulty, for though Enid she discovered a way to increase her income. This story of neighborliness is told by Zelia M. Walters in the September 5 issue of *Weekly Unity* and is entitled "The Path to the Open Door."

The House Where Love Dwells

"I live in a six-unit building in a housing project, trying to make a home out of our meager allotment of space on a drab, narrow street," explains Delphine LeFever in her *Progress* story "The House Where Love Dwells." When Ruth, a new friend, gave so many glowing details of her home, husband, and family, Delphine realized that she too would do well to praise her own home and family.

Unity Books and Booklets

For Beginners

Beginning Again	standard only
God a Present Help	standard only
God Is the Answer	*Dutch* $1; *English*
How I Used Truth	*German* $1; *English*
Lessons in Truth	standard only
Lessons in Truth	*Russian, Spanish, Dutch*
Letters of Myrtle Fillmore	standard only
Lovingly in the Hands of the Father	standard only
New Ways to Solve Old Problems	de luxe $2; standard
Six-Day Healing Practice, A	*Spanish* $.10; *English*
Great Physician, The	standard only
Mental Equivalent, The	*German*, $.10; *Russian*
Whatsoever Ye Shall Ask	de luxe $2; standard

For Healing

Christian Healing	de luxe $2; standard
Christian Healing	*German*
Divine Remedies	
Jesus Christ Heals	standard only
Truth Ideas of an M. D.	standard only
You Can Be Healed	standard only

For the Home

Meatless Meals	cloth
You and Your Child	de luxe $2; standard

For Prosperity

As You Tithe so You Prosper	
Both Riches and Honor	*French* $1; *English*
Prosperity	standard only
Prosperity's Ten Commandments	standard only
Working with God	standard only

For Inspiration

Best-Loved Unity Poems	standard only
Finding the Christ	*Russian, German, Swedish* $.10; *English*
Have We Lived Before?	de luxe $2; standard
Mightier than Circumstance	standard only
Sunlit Way, The	standard only
Unity's Fifty Golden Years	paper

For Devotion

Bible, American Standard Edition	
Book of Silent Prayer	
Contemplation of Christ, The	
Effectual Prayer	standard only
Silence, The	
Unity Song Selections	cloth

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard
Know Thyself	de luxe $2; standard
Metaphysical Bible Dictionary	
Mysteries of Genesis	standard only
Mysteries of John	standard only
Talks on Truth	standard only
Teach Us to Pray	de luxe $2; standard
Twelve Powers of Man, The	standard only
What Are You?	de luxe $2; standard

Greeting Booklets

Are You Getting All You Want from Life? .10	Good News, The
Be at Peace .10	He Passed This Way
Breath of Immortality .10	Holy Bread
Challenge of the Dawn, The .10	Land Is Bright, The
Christmas Spirit, The .10	Life Is Consciousness
Daily Resurrections .10	Mental Equivalent, The
First Things First .10	Prayer of Prayers
Gift Imperishable, The .10	Protecting Presence, The
Great Helper, The *French, English* .10	Recipes for Living
God Is Blessing You Now .10	Song of Life, The
	Way of Faith, The
	White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	
Jet and the New Country	

NEWS from UNITY

Unity Field Ministry

More than two hundred Unity ministers conduct devotional and healing services and study classes in many cities of the United States. Constituting the Unity field ministry, these men and women serve all who come to them with prayer and instruction in the application of Truth.

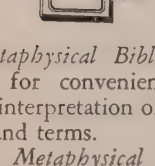
Devotional and healing services in the Unity centers are conducted the year round. Study classes in *Lessons in Truth, Christian Healing, Talks on Truth, The Silence,* and other Unity textbooks begin around October 1. As far as possible class instruction in all centers has been made uniform, the uniformity being worked out by the Field Department at Unity headquarters and the Unity Ministers' Association. This is of especial benefit to students who may move from one city to another during the season when the classes are in session. They can continue their study in the center in the city to which they move.

If there is a Unity center in your city, why not plan to enroll in one or more of the study classes that will be offered in the fall and winter months? You will be blessed by your fellowship with others who attend the classes, and you will be a blessing to them. As you learn more about Truth you build a consciousness for a fuller life.

The ultimate aim of each individual is to gain a consciousness of Truth. In this knowledge man finds himself and the particular work he is intended to do. Each man brings a gift into the world, a donation to its progress. Each is restless and unsatisfied until he has delivered his contribution. ***—Richard Lynch; Know Thyself.***

The Metaphysical Bible Dictionary

If you are planning to enroll in Truth study classes in your Unity center this fall, if you are enrolled in the Unity Correspondence Course, or if you want to supplement your reading of *Unity* magazine you would benefit by having



the *Metaphysical Bible Dictionary* for convenient, authentic interpretation of Bible names and terms.

The *Metaphysical Bible Dictionary* was compiled to be an aid to Bible students and is a direct outworking of Charles Fillmore's devotion and consecration to Truth. The metaphysical interpretations in this work are taken from his comments on the International Bible lessons which have been published in *Unity* magazine almost from the beginning.

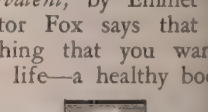
Commenting on this comprehensive volume of metaphysical interpretation Mr. Fillmore once said:

"This was and is the purpose of the *Metaphysical Bible Dictionary:* to explore these 'hidden mysteries' [of the Bible], to comprehe them, and to make them ava able for use amidst the vicis tudes of everyday life. This the nucleus or metaphysi foundation of the Unity wo . . . The *Metaphysical Bi Dictionary* may be consider an epitome of the entire Un teaching and point of vie It is not concerned with t Bible as mere history but wi something deeper, more vi and significant: the metaph ical interpretation of the O and the New Testament."

The *Metaphysical Bi Dictionary* is listed on t Books and Booklets page this magazine.

The Mental Equivalent

One of the most helpf Unity booklets is *The Men Equivalent,* by Emmet Fo Doctor Fox says that "Y anything that you want your life—a healthy body,

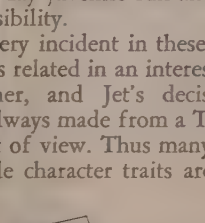


satisfactory vocation, frien opportunities, and above the understanding of God you must furnish a mer equivalent. Supply yours with a mental equivalent, a the thing must come to yo

...y Books for ...ldren

...nity publishes two books ...hildren, *Jet's Adventures ...et and the New Country.* ...J Hahn, the author, origi... wrote the stories for ... *Wisdom.* They were well ...ved by children, and it ...decided to publish them ...book form. *Jet's Adven...* is about the covered-...on journey of the Stock-..., a pioneer family, from ...ortable surroundings in ...East to a bare homestead ...west. The sequel, *Jet and ...New Country,* is about ... in the West, the first ...ols, Indian playmates, and ...-day juvenile fun and re...sibility.

...very incident in these sto... is related in an interesting ...ner, and Jet's decisions ...always made from a Truth ...t of view. Thus many de...ble character traits are in-

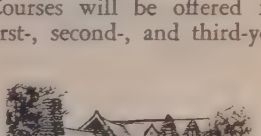


...duced to the young reader, ... not in a preachy, moral... manner.

...hese books appeal to chil...n from eight to thirteen years of age and are listed on the Books and Booklets page of this magazine.

Last Term of 1948 Training School Session Begins September 13

You still have time to enroll in the September term of the Unity Training School at Unity Farm. This last term of the 1948 session will begin September 13 and will continue through October 8. Courses will be offered for first-, second-, and third-year



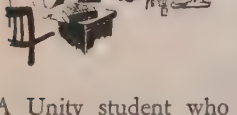
students. Visitors or vacationists are also certain to enjoy the classes they care to attend.

Classes will be taught by Roxie G. Miller, Osla Sehrt Jones, Fannie A. Baldwin, Cleo Lee, Vera Dawson Tait, Louise Abney, Rose Emery, Mabel B. Peck, Dale Newsum, and G. LeRoy Dale.

For full information regarding classes and living accommodations you are invited to write to G. LeRoy Dale, Registrar, Unity Farm, Lee's Summit, Mo.

Daily Word *for the Blind*

Daily Word, Unity's monthly magazine of daily devotional lessons, is published in Braille, Grade 1½. It is printed by Clovernook Printing House, Mount Healthy, Ohio, a home and school for blind women.



A Unity student who recently visited Clovernook writes:

"A fine work is being done at Clovernook. This group prints Braille books and magazines under Congressional subsidy. When I went into the pressroom I saw *Daily Word* being printed. The blind workers look forward to working on the Unity magazines, *Daily Word* and *Wee Wisdom,* because they feel that through these magazines they are making the greatest possible contribution to others who are handicapped by blindness.

"Going on a tour of the rooms of the forty persons in the home I found a copy of Braille *Daily Word* on eve bedside table."

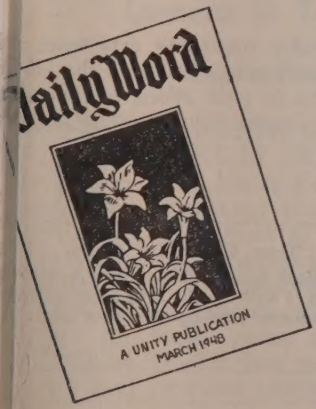
Daily Word in Braille sent without charge to anyo who can read Braille, Gra 1½, and who would like receive it. Unity is being sisted in this service by frien who ask that their love offe ings be added to the Brail fund.

"Weights or Wings"

"Do you carry your religi around with you on your ba like a bundle of beliefs, ro tine habits, and practices th is to be taken down a opened up on Sundays a then put back again to carried around until the ne week? Or does your religi carry you?" Thus begi Kathleen W. Welch in h article "Weights or Wing which will appear in the O tober issue of *Unity* magazi Our religion should give wings powerful enough lift us above our burde "Unfold your wings," wri Mrs. Welch, "and let th lift you above the petty noyances and worries of eryday life, not so that may fly away from them so that you may view th from the mountaintop know them for what t really are—no part of G good, and therefore unre

"Through Every Day . . . in Every Way"

n we believe that the Jesus Christ teaching is a seven-days-k way of life, our path of life becomes straight and th; we ourselves become strengthened in purpose, oped with courage to face any problem coming our way with the power to solve it.



Daily Word, Unity's day-by-day devotional magazine, published monthly, is a means by which you can constantly re-establish the consciousness of your oneness with God and His omnipresence. With a brief page-length lesson for every day in the month, together with an affirmative prayer and an appropriate Bible e for each day, *Daily Word* will be an unfailing source f nspiration and encouragement to you.

Daily Word is written and edited under the supervision of Silent Unity.

Published monthly

DAILY WORD is $1 a year.

TY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

IN MYSTERIOUS WAYS . . .

Do you believe in modern miracles? They are all around t
They happen every day, the large and small mysterious b
wonderful answers to prayer; answers for which there c
be no physical explanation.

Users of the Unity Prosperity Bank plan are familiar wi
these modern miracles. Every day we receive hundreds of lett
from them telling us how from the very day they started usi
the Prosperity Bank wonderful things began to happen a
lives were changed.

You too can have this richly rewarding experience. T
prayer drill accompanying the Bank is based on the laws
prosperity and will guide you in your efforts to tune in
ideas of abundance. Use the coupon below to send today
your Prosperity Bank.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w
me for a successful demonstration. I will use the drill seven weeks
save $3 for the three *Unity* magazine subscriptions (one year ea
listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

You Can Claim . . .

More of good!

More of joy!

More of happiness!

by joining the thousands of other Unity students in the observance of Unity's annual

Lessons in Truth Week

September 13-19

Every year Unity students set aside one week to read and study LESSONS IN TRUTH, the basic Unity textbook written by H. Emilie Cady, who had an intimate and intuitive knowledge of the needs and thoughts of people. Her presentation of Truth ideas as a way to creating peace and happiness are clear, concise, and stimulating. This book has been read and studied regularly by Unity students for more than fifty years. Through all these years of change and progress LESSONS IN TRUTH has remained the kind of book that will bear frequent rereading indefinitely.

Your Part in Lessons in Truth Week

You can observe Lessons in Truth Week along with us by spending only a few moments a day in reading and studying the book LESSONS IN TRUTH, which you can order from your local Unity center or by writing direct to Unity School. The helpful LESSONS IN TRUTH STUDY GUIDE is included free with your order.

Lessons in Truth is priced at $1

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer!

—Joseph Scriven